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### ASIA CHALLENGE

[Matt. 9:6-38]. "And seeing the multitudes [Jesus]...said, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest.

Some people tell me that the greatest challenge facing the church in the world today is right here in the United States. And they may be right. Others say that the greatest challenge is the 20th century rise of Islam. And perhaps they are right. But I have a different suggestion. I think our greatest challenge in the 21st century will be in Asia. The whole continent. I am convinced that Asia is now, and will be for the next hundred years the largest military, political, economic, and Christian challenge in the world.

It's the largest continent in the world. It has the most people in the world. Europe is just a little peninsula dangling off the west end of Asia and about to drop into the Atlantic Ocean. Asia has more people than any other continent on this earth. 60%. Do you know what percentage we have here in North America? Just 6%. 6 compared to 60.

So where are the largest, the poorest, the hungriest crowds in the world today. Surely not here in Princeton. Not even in New York. In another 30 years I am told, Bombay (Mumbai?), India, will have more of an absolutely poor and hungry population than all of New York City's five boroughs combined.

All the other continents shrink in comparison. Asia's second largest country is India--not the largest, which is China. Until very recently, this second largest country, India, had more people than the entire population of the two whole continents, Latin America and Africa, put together! And out of every hundred babies born in Asia, 15 will die before they are five years old.

Asia is first in just about everything. Not just its huge size. Asia has the driest place on earth--the central desert of Iran. And it has the wettest place on earth--Cherrapunji in Bengal, India, where once 9 meters of rain fell in less than one



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month. That's not just inches, that is 30 feet of rain in one month. And Asia has the coldest place in the world--in Siberia, near Irkutsk where the temperature falls to 94 Fahrenheit below freezing (minus 70 degrees Centigrade). And it has the hottest place in the world--the Persian Gulf where the summer sun regularly shoots the temperature up to over 122 degrees Fahrenheit. And as everyone knows, Asia has the lowest sea (the Dead Sea), and the highest mountain, Mt. Everest (J Herbed, An Introduction to Asia, p.23f.)

But the most challenging single statistic that I have come across about Asia's huge population is this. Some years ago I learned that in the next twenty years, one billion Asian children will pass the age of 18. It didn't mean much to me at first. One billion Asian young people turning 18. So what? It happens every year. But that's the point. Every year! And that means, as one economist has been trying to tell us--it means that every twenty years one billion young in Asia will be added to the industrially active age group in the world. And one billion workers, he says, is about ten times the entire existing manufacturing labour force of North America and Western Europe combined, even if Japan is added to the calculation. It means, he said, that "manufacturing will go east." Asia will become the industrial center of the world. (N Macrae, The Economist, London, 5/7/1977, p. 42).

That's great, he thought. That's great for Asia. But after thinking about it for a while, the same economist, Norman Macrae, had a sobering second thought. What will happen to the future of Asia, for the whole world for that matter, if those same billion Asian youths don't turn into workers as one by one they reach the age of eighteen? What if they can't find work? Then, he said, we face the terrifying possibility that they will fall into one or the other of what he called "the three modern roads to hell": terrorism, war, or over-population. Now over-population may not seem to be in quite the same category as war and terrorism as "a road to hell", but it may be. Suppose, he says, all these young people turning 18 simply become parents at the same rate their fathers and mothers did in Asia. There will be no more room for so many people, and the earth will become a living



simply become parents at the same rate their fathers and mothers did in Asia. There will be no more room for so many people, and the earth will become a living hell.

But to me, the thought of one billion young people in Asia becoming 18 years of age over the next 20 years means much more than what that economist was thinking. I'm a Christian, and it means to me that during the next 20 years one billion young people will be passing through the most evangelistically reachable years of their lives. A billion young people to be reached for Jesus Christ when they may be most open to His call. To me, and I hope to you, that is part of the greatest challenge, the most urgent challenge, in the world today.

Jesus said to his disciples. "The harvest is plenteous but the labourers are few." How are the churches in Asia meeting this stupendous challenge?

How much do we here in Princeton know about the churches of Asia. Let me unload some hard facts on you. First the bad news. Asia is, after 2000 years, the least Christian continent in the world. I'll try not to drown you in statistics--but here are a few you might want to think about.

What Asian countries have the largest communities of Christians?:

1. China	80m (+/-)	6. Vietnam	6.6m
2. Philippines	68m	7. Japan	4.5m
3. India	62m	8. Papua New Guinea	4.4m
4. Indonesia	27m	9. Pakistan	3.8m
5. South Korea	19m	10. Armenia	3.0m



In some ways, perhaps, a more important question may be, What countries have the highest and lowest percentage of Christians in proportion to their population? Here are the highest:

1. Papua New Guinea	95.1%	8. Kazakhstan	16.7%
2. Timor, Eastern	92.1%	9. Indonesia	13.1%
3. Philippines	89.7%	10. Kuwait	12.7%
4. Armenia	84.0%	11. Singapore	12.3%
5. Georgia	66.6%	12. 8 Arab & Russian sts.	9.5% <sup>1</sup>
6. Lebanon	47.8%	13. Burma (Myanmar)	8.3%
7. South Korea	40.8%	14. Vietnam	8.3%

And here are the lowest:

1. Afghanistan	0.0%
2. Yemen	0.2%
3. Iran	0.5%
4. Bhutan	0.5%
5. Turkey	0.6%
6. Bangladesh	0.7%
7. Cambodia	1.1%
8. Mongolia	1.3%

But overall, remember that Asia is still the least Christian continent in the world. About 8%. Christian. Buddha was born in Asia, and most of the world's Buddhists live in Asia. Confucius was born in Asia, and most of the world's Confucianists live in Asia. Mohammed was born in Asia and most of the world's Muslims live in Asia. Hinduism was born in Asia, and most of the world's Hindus live in Asia.

But Jesus Christ was also born in Asia, and proportionately fewer Christians live in Asia than on any other continent. Why? . Is it because Jesus is still saying "The field is white unto harvest but the laborers are few"?

If Asia is the greatest Christian challenge in the world, statistically speaking, you may be expecting me to say, "So go to Asia". But I'm not. I can tell

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<sup>1</sup> An average for Kazakhstan (16.7%), United Arab Emirate (11.1%), Qatar (10.5%), Kyrgistan (10.4%), Bahrein (10.2%), Palestine (8.6%), Oman (4.9%), Saudi Arabia (3.7%). [Av. 9.5]



you why I went to Asia, but that does not mean that you have to be like me. However, I can tell you why I did go to Asia. One day in my middler year here at the seminary the chairman of the Board came to speak to us in chapel. He was Robert E. Speer, and he was also Secretary of the Presbyterian Board of Foreign Missions. He stood up, and at one point in his address he reached down to take his watch out of his vest pocket. Holding it up he said, "Young men (there weren't any women here then), this watch can tick for nine and a half years without numbering the unbelievers in China alone." Nine and a half years! I could never get that statistic out of my mind. And I went to China.

But I'm not going to tell you to go to China, not even to Asia, or anywhere. Jesus didn't do it that way, and I'd better do no more than what Jesus did when he faced the multitudes. He didn't say, "The laborers are few", so "Go". He said the laborers are few", so "Pray". And if you think prayer is a cop out, a poor substitute for real action in mission for the world, you've forgotten what Jesus says about the power of prayer in our mission to this unbelieving world. Go back and read your Bibles. Jesus said, "Pray", before he told his disciples to "Go" And God bless you wherever he finally sends you.

- Samuel Hugh Moffett



## ASIA CHALLENGE

My text today is Matthew 9: <sup>5</sup>~~32~~-38. "And seeing the multitudes [Jesus] was moved with compassion (with love)...and said to his disciples, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest." (9: 37-38)

This is a missionary Bible verse. It comes straight from Jesus. And it has three important words: LOVE, PRAY and SEND. Three words for evangelism and missions. That is our challenge from Christ for mission.

First, LOVE. Mission begins with love. It doesn't begin with money. It doesn't begin with education. Mission doesn't even begin with evangelism--I'll get around later to telling you that mission without evangelism isn't Christian mission. But mission doesn't begin with evangelism. It begins with love. <sup>a compassionate love, a love that feeds the souls of those who love.</sup> And <sup>mission</sup> it begins at home, not at the other end of the world. Jesus and his disciples were practically at home, just across the lake from their homes in Galilee. And Jesus saw the hungry multitudes and he was filled with love and compassion for them and wanted to help them. Mission begins with your own neighbors, in your own neighborhood, or you will never get around to the greater needs of the neighbors beyond your borders. Which brings me to Asia.

Some people tell me that the greatest evangelistic and missionary challenge facing the church in the world today is right here in the United States. And they may be right. Others say that the greatest challenge is the 20th century rise of Islam. And perhaps they are right. But I have a different suggestion. I think our greatest challenge in the 21st century will be in Asia. The whole continent. I am convinced that Asia is now, and will for the next hundred years be the largest political, economic, humanitarian and Christian missionary challenge in the world.

Asia. It's the largest continent in the world. It has the most people in the world. It covers one-third of the world's surface. Europe is just a large, dumpy



peninsula dangling off the west end of Asia and about to fall into the Atlantic ocean. Asia has more people than any other continent on this earth. It has 60% of all the people in the world. Do you know what percentage of world population we have here in North America? Just 6%. 6 compared to 60. Out of every 100 human beings in the world, only 6 are in North America; 60 are in Asia. In terms of numbers, it's Asia that most needs evangelists and missionaries.

<sup>That's</sup> So where ~~are~~ the largest multitudes are whom Jesus told us to love, and pray for, and send out our missionaries to. ~~Asia is where the largest, the hungriest crowds in the world are today.~~ And that is where the most people are who have not yet found Jesus as their Lord and Saviour. Not in [Princeton or Bloomfield]. Not even in New York. [In another 20 years I am told, Bombay (Mumbai?), India, will have more of an absolutely poor and hungry population than all of New York City's five boroughs combined.]

There are many hard places in this troubled world, but for sheer masses of suffering people, all the other continents shrink in comparison with Asia. Asia's second largest country is India--not the largest, which is China--but until very recently, Asia's second largest country, India, had more people than the entire population of the two whole continents of Latin America and Africa combined!

~~But~~ The most challenging single statistic that I have come across, <sup>though,</sup> concerning Asia's huge population is this. In the next twenty years, one billion Asian children will pass the age of 18. I did ~~not~~ at first think much of that fact. One billion Asian young people turning 18. It happens every year, so what? But that's the point. Every year 1 billion more young people turning 18. It means, as one economist has been trying to tell us for several decades--it means that one billion young in Asia will be added to the industrially active age group in the world in only twenty years. And one billion workers, he said, is about ten times the entire existing manufacturing labour force of North America, Western Europe combined, even if Japan is added to the calculation. It means, he said, that "manufacturing will go east." Asia will become the industrial center of the world. (N Macrae, The



Economist, London, 5/7/1977, p. 42).

~~But after noting the dazzling opportunities ahead for at least parts of Asia, and the one billion young workers who will be added every 20 years,~~ <sup>But then</sup> the same economist, Norman Macrae, had a sobering second thought. What will happen to the future of the world if those same billion Asian youth don't turn into workers as they one by one pass the age of eighteen? What if they can't find work? Then, he said, we face the terrifying possibility that they will face one or the other of what he called "the three modern roads to hell": terrorism, war, or over-population. Over-population may not seem quite in the category of "a road to hell", but it may well be. Suppose, he says, all these young people turning 18 simply become parents at the rate their fathers and mothers did in Asia. There will be no more room for so many people, and the earth will become a living hell.

To me, <sup>however,</sup> the thought of one billion young people in Asia becoming 18 years of age <sup>every</sup> ~~over the next~~ 20 years meant much more than that economist was thinking of. I'm a Christian, and it means to me that during the next 20 years one <sup>billion</sup> young people will be passing through the most evangelistically reachable years of their lives. A billion young people to be reached for Jesus Christ when they may be most open to his call. To me, and I hope to you, that is part of the greatest challenge in the world today. Asia may be the future's industrial center of the world. I think we should make it the missionary center of the world. <sup>It must begin with love</sup> Out of every 100 babies born in Asia, 15 will die before they are five years old.

I wonder if Jesus, seeing Asia's oppressed multitudes, is not saying to us, <sup>^</sup> "Don't you love them any more?", ~~you people~~ here in comparatively wealthy, healthy America.

PRAYER. But the next few sentences in our text are a disturbing surprise. When Jesus saw the multitude, and was filled with compassion for all those hungry, tired people, what did he do about it? Look at the text--he said, "Pray". That's the second word I emphasize in the text. "Pray therefore the Lord of the harvest to send out laborers into his harvest".



I suppose to most people, even to some Presbyterians, that sounds like an evasion, a cop-out. "I'm so sorry for them. Let us pray". Why didn't he get busy and find them food? Why didn't he start a protest march on city hall? Jesus didn't even tell his disciples to go and preach to them, to start a revival. He told them to pray!

As i well remember, Korean Presbyterians, <sup>who</sup> ~~who~~ take the Bible very seriously, <sup>and</sup> don't ever think that prayer is a cop-out. Last November, we were in Seoul. One pastor in a very large church told us that every day of the week except Sunday they have daybreak prayer meeting. That didn't surprise me. Most churches in Korea do the same. But he said that in his church they have to have four daybreak prayer meetings, one at 4 a.m, one at 5, one at 6 and one at 7. AT two of them, <sup>at</sup> each sitting 5,000 people come to pray. Perhaps that is why his church is growing. It has over 60, <sup>60,000!</sup> 000 members. That is more members in one Presbyterian church in Seoul than there are in my entire presbytery in Princeton. And perhaps that is why Korean Christians have so many more foreign missionaries than our own Presbyterian USA church does. What that Korean pastor's people pray for is not for more members, and not just for Korea. They pray for Asia and for all the anxious multitudes on that continent who are poor, and sick, and still do not know the overpowering joy of knowing our Lord and Saviour Jesus Christ.

Years ago one of our Presbyterian missionaries in Korea was going out with a Korean Bible woman for evangelism in some country villages. But when she went to pick up the woman at her house, the woman took a long, long time <sup>before she</sup> ~~to~~ come out. "Why did you take so long," Mrs. Luckett asked. And the answer was: It does no good to go out without prayer". <sup>"Pray therefore the Lord ..."</sup> Which brings me to the third word in mission: Send.

SEND. "Pray therefore the Lord of the harvest to send out laborers, for the harvest is plentiful but the laborers are few." I'm not going to ask all of you to get up and go back to Asia as missionaries. You have a mission right here and it is not an easy one. Evangelism in America is getting harder and harder, as our



American culture gets more and more secular. But don't forget Asia. It is the least Christian continent in the world. More than 80% of the people in America at least still say they are Christians. Less than 8% of Asia's 2 billion people profess to be Christians. Only 7 or 8 Asians out of 100 know Jesus Christ as Lord and Saviour. Your church perhaps supports a missionary. You can perhaps send ~~some~~ something to help your former church back in Korea send out another Korean missionary. O how much Asia needs them.

Buddha was born in Asia, and there are more Buddhists in Asia than anywhere else in the world.

Confucius was born in Asia, and there are more Confucianists in Asia than anywhere else in the world.

Muhammad was born in Asia, and there are more Muslims in Asia than anywhere else in the world.

Have you forgotten that Jesus Christ was born in Asia, but there are fewer Christians in Asia than on any other continent.

And that, I believe, is the greatest missionary challenge in the world.

It is the old, old challenge of Jesus to his disciples.

"Seeing the multitudes, [Jesus] said to his disciples, 'The harvest truly is plentiful, but the laborers are few. Pray therefore the Lord of the harvest that he will send out laborers to the harvest.'"

LOVE, PRAY and may not be able to go, but you can always SEND.



Half of the world's people go to bed hungry every night. <sup>Is this a Christian's Cross?</sup> Some of them right here in Atlanta - but most of them in Asia & Africa. Americans feed their dogs better than half the world can feed itself. Feeding the need is a Christian mission. So sing, when you feed them. <sup>13</sup>

Most of the world's people are sick and in pain. Healing is a Christian mission. <sup>So sing while you heal.</sup> When Zaire received its independence in 1960 there was not a single doctor in the whole country. (J.H. Kane, Understanding Christian Mission, rev. p. 312). Yet when Jesus first sent out his disciples in mission, he told them, "preach the kingdom of God and...heal the sick." (Lk. 9:2).

Half of all the world's people cannot read. Literacy and Bible translation <sup>are</sup> Christian missions. <sup>So sing while you teach.</sup> The mind learns through the eye more than through any other sense transmission process. "Go ye therefore and make disciples: all nations... teaching them..." said Jesus. (Matt 28:19, 20). More than half of the world's people suffer from injustice and oppression. The never-ending struggle for human rights, both individual and collective, is a Christian mission. <sup>So sing when you demand justice.</sup> "The Lord... executes justice for the oppressed; [He] sets the prisoner free [and] lifts up those who are bowed down", says the Psalmist (Ps. 146).

The whole world today, they tell us, teeters on the brink of instant total and unprecedented physical destruction. The making of peace in a warring world is a Christian mission. "Blessed are the peacemakers, for they shall be called the children of God", said Jesus (Matt. 5:9).

If all this is not enough mission for 20th century Christians--the struggle against human hunger, ignorance, suffering, poverty, injustice and war--what more can I say? Well, there is one thing I must say. You can do all this in mission, and still fail in the Christian mission. You can do all this, and leave the deepest need of the human heart unmet. Two-thirds of the world's people, after two thousand years, still do not know and believe the good news that Jesus Christ is <sup>the only</sup> Lord and Saviour. <sup>So sing when you tell them the good news.</sup> What shall it profit them," said Jesus, "if they gain the whole world and lose [their] own soul[s]." (Mt. 16:26)

Put very simply, the Christian world mission in this 20th century is to break through any barrier that separates any part of the world from Jesus Christ to tell the good news about Him in every possible way, to anyone who will listen. As Jesus used to say, "He that hath ears to hear, let him hear".

• Charles W. Bryan, Foreign Mission Board senior vice president for overseas operations: "World population, standing at above 4.5 billion, has more lost people than lived on earth in the year 1900. If this trend continues, the increase to the year 2000 will exceed the population living on earth as recently as 1980."

- The Commission  
April 1983, p. 6

- Samuel Hugh Moffett  
Princeton, N.J.

How shall we sing the Lord's song in a strange land?  
You can do it. You are Christians!

In the name of the Father



ASIA: The Greatest Challenge

My subject this afternoon is Asia. I want to speak about it <sup>partly</sup> ~~not just~~ because I was born there and have lived there most of my life — four important years in China (two under the nationalists, and two under the communists), and 44 years in Korea — 18 in North Korea (my first 18 years), and 26 years in South Korea. I was married in Korea; and my father and mother were married in Korea. But I did not come here to reminisce. I <sup>want to call your attention to Asia, for no personal</sup> ~~choose Asia for this concluding~~ <sup>reasons, but</sup> ~~lecture~~ because I think that Asia is the greatest economic, the greatest political and the greatest religious challenge in the world. When Americans think <sup>simply</sup> ~~about~~ other parts of the world, most think first about Europe, or Latin America or ~~the~~ Africa — <sup>becomes perhaps</sup> ~~perhaps~~. Tomorrow's Asia may well be the center of the world, as Europe once was, and as North America is now. Not today's Asia, but tomorrow's, for Asia is changing fast. It has changed as much in two <sup>generations</sup> ~~hundred~~ years as the west changed in two hundred years. There is an island off Korea's east coast where they have a wheel (a bicycle wheel) in the local school's museum. The island is so isolated and rises so steeply from the sea that <sup>there is no wheeled transportation there and</sup> they want the children to know what a wheel actually looks like. Yet not far away, just down that same east coast Korea is building what they say will be the largest shipyard in the world —



a huge, sprawling modern thing - bigger than anything either in Japan or the U.S. - where they will be able to assemble and weld together in one piece the biggest oil tankers yet made - ~~larger~~ <sup>larger</sup> than the Empire State building.

<sup>They are only a few series of miles apart - the island without a wheel, and the great shipyard - but they are separated by 3 revolutions</sup>  
In the last 30 years much of Asia has passed through

three wrenching and bewildering revolutions. The 1950s were the years of the first revolution: <sup>(1)</sup> the revolution of rising expectations. The west was affluent, the east poor. But all that Asia needed to catch up, it was told, was to do away with laissez-faire capitalism, and exploiting colonialism ~~and law and order authoritarianism~~, and let national planning bring freedom and prosperity, [preferably under the leadership of a Marxian elite, (which very few Asians realized was not <sup>really</sup> Marxianism but Leninism.)] And it didn't work. So the 1960s brought in a second revolution, <sup>(2)</sup> the revolution of falling expectations. Planning didn't bring what was planned. As Gunnar Myrdal noted in his Asian Drama, Asia has been more planned against than planned. But that first disillusioning collapse of dearly-held hopes has begun to pass, and it appears that Asia may be entering another period, not so optimistic as the first revolution, and not so discouraged as the second. Asia may be on the verge of a third revolution, <sup>(3)</sup> a revolution of reassessment. It



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is pausing puzzled to look back at the recent past, <sup>at</sup> the <sup>11 more precisely, 1960</sup> ~~fold~~ failures <sup>of the</sup> <sup>Mao Tse Tung's</sup> cultural revolution in China and <sup>at</sup> ~~the~~ <sup>second</sup> ~~communist~~ economic misjudgements and mistakes <sup>everywhere</sup> in the <sup>second</sup> ~~communist~~ world. [that make a western recession look like the age of gold.] <sup>But</sup> ~~Asia~~ "Asia", still undecided, <sup>it</sup> is asking what road it should follow into the future. Turning points like this in history come rarely to continents, and when the continent is Asia it is no hyperbole to call it the greatest challenge of our generation.

Asia's very size is the first and most intimidating part of the challenge. It is the biggest continent in the world, [25 million square kilometers, which is]  $\frac{1}{3}$  of all the land area on the surface of the globe. And it is the most heavily populated continent in the world:  $2\frac{1}{2}$  billion people, which is about 60% of all the earth's inhabitants, <sup>approaching  $\frac{2}{3}$  of all the people in the world</sup>. By contrast, North America has 6% of the world's people; <sup>the</sup> Asia's 60%. [U.S. 8%; Africa 10%; Europe 15%].

[Monday I spoke about Africa. <sup>All the other continents</sup> But Africa] shrinks in comparison with Asia. The second largest country in Asia - not the



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largest, <sup>only</sup> ~~but~~ the second largest is India. And India's population is greater than the combined populations of Africa and Latin America put together.

As for the largest country in Asia, China, its population is so staggeringly great that the margin of uncertainty about China's population is larger than the entire known population of the United States. To put it another way, we <sup>did</sup> ~~do~~ not really know how many Chinese there are. The usual estimate is one billion, but all we can be sure of until a census is taken, is that there are somewhere between 900 million and 1 billion one hundred million ~~man~~ men women and children in China — a difference of 200 million which is not far from the figure the census takers give us for the number of people in the United States.

And Asia's population is still exploding. Just how fast it is growing I suddenly realized when I saw a notice in the paper last year that Seoul (~~where~~ the capital city of South Korea where Eileen and I have been working as missionaries) — Seoul now has <sup>over 9</sup> ~~8 1/2~~ million inhabitants, <sup>that</sup> ~~which~~ makes it the 6<sup>th</sup> largest city in the world, <sup>according to some lists.</sup> At this rate the city of Seoul, Korea, could have more people before long



than the entire state of Pennsylvania. Seoul has ~~8.2~~<sup>9.2</sup> million, Pennsylvania only about 11 million. What astonished me about the figure was that I remembered hearing that when my father first set foot in Seoul in 1890, Seoul's population then was given as between 100,000 and 150,000. There were tepees in the hills then, - now just high-rise apartments.

But the most challenging single statistic I have come across concerning Asia's population is this. In the next twenty years, one billion Asian children will pass the age of 18. To the economist who reported this, it was a highly significant fact. It meant that one billion young people would be added to the industrially active age group in only ~~ten~~<sup>twenty</sup> years. One billion people, he said, is about ten times the entire existing manufacturing labor force of North America, Western Europe and Japan combined. It meant, he said that "manufacturing will go east." Asia will become the industrial center of the world. (W. Macroe, The Economist, London, May 7, 1977, p. 42).

~~Then he had a sober after-  
thought~~

He may well be right. We know how powerfully Japan has drawn the industrial and financial center of world balance away



from the Atlantic basin toward the Pacific. And Asia's "miracle firms" as they are sometimes called are only about 15 years behind Japan — <sup>5 Korea in the 1940s with output ~~half~~ of Britain and France in industrial production.</sup> South Korea, Taiwan, Hong Kong and Singapore. They have, in just the last fifteen years, effectively stolen Asia's attention away from the communist bloc's increasingly empty claims. <sup>(Asia is beginning to be more interested in the)</sup> ~~to what seems to be~~ startling progress <sup>of the "miracle firms"</sup> (industrial progress, standard of living progress) ~~hitherto~~ along the lines of hitherto strongly criticized western, semi-democratic and capitalistic models, <sup>economic</sup> ~~than in the collapsing~~ promises of the communist nations of the world.

Korea is an example. In the sixteen years between 1961 and 1975 South Korea, once lagging hopelessly behind the industrialized and communized North, "enjoyed the fastest ~~growing~~ export-led economic growth ever known by anybody". The Korean people in the south are better fed, better clothed, better employed than ever before in their history. How has it been accomplished? The London Economist (p 42) ~~reported~~ quoted a survey's finding "that Korea has taken the Japanese road ~~that~~ as Britain should have <sup>done</sup> ~~taken~~ 15 years ago, and radically insisted on cost-effective new machinery and plants. Still working in an old factory a [Korean] company will put up right next to it a new factory which will raise productivity three times over. One British machine was found operating in [South] Korea at three times the productivity rate at which it operates



in Britain, and at only one-third the labour cost." Socialists tend to sneer at South Korea's capitalist economy, claiming it is built on slave labor, to make the rich richer and the poor poorer. Actually, it is communist North Korea that has the slave labor. North Korea had the industrial advantage when the country was divided after World War II, with industry concentrated in the north, and the poorer, agricultural south left far behind. ~~When it comes to the~~ ~~subject of economy~~, I'm no ideological slave to capitalism. As a Christian I have misgivings about <sup>capitalistic</sup> ~~its~~ passion for materialist gain. But, ~~in~~ pragmatically ~~economics~~ ~~I am a pragmatist~~. I am for whatever <sup>economic-political</sup> mode will rescue the most people from the <sup>anguish</sup> ~~the~~ <sup>their</sup> ~~poverty~~ of poverty. I note that communism sometimes does better on dividing the wealth, but doesn't know how to produce it. By contrast, South Korea has done better than most of the third world in managing to do both. To quote the London Economist again, <sup>(South Korea)</sup> "Korea is one of the few developing countries with a more equal income distribution than Sweden".

But after noting the dazzling economic opportunities ahead for at least parts of Asia, and the one billion young workers who will be added to the labor force there in the next twenty years, the economist, Norman McKee had a sobering second thought



... had a sobering after-thought. What will happen to the future of  
 the world if those same one billion Asian youth don't turn into  
 workers as they one by one pass the age of eighteen? ~~in the next~~  
~~twenty years?~~ Then, he said, we ~~must at least~~ face the terrifying  
 possibility that they will follow ~~what he called~~ <sup>one of the three</sup>  
 one or the other of <sup>what he called</sup> "the three modern roads to hell": terrorism,  
 war, or over-population. ~~Suppose they turn anarchist, or are marched~~  
~~off to war - the prospects are frightening.~~ <sup>Over-population may not</sup> But ~~though it doesn't~~ seem quite  
 in the category of "a road to hell", it <sup>like anarchy or war, but</sup> may well be, ~~he insists~~ - <sup>he says that</sup> suppose <sup>all these youth</sup>  
 they simply become parents at the rate their fathers and mothers did in  
 Asia. There will be no more room for so many people, and the  
 earth will become a living hell.

But to me, <sup>however,</sup> the thought of one billion young people in  
 Asia becoming 18 years of age over the next 20 years meant much  
 more than ~~that~~ the economist was thinking of. It <sup>means to me</sup> meant that during  
 the next 20 years one billion young Asians will be passing through  
 the most evangelistically <sup>and educationally</sup> reachable years of their lives. A billion  
 young Asians to be reached for Jesus Christ in the years when they  
 will be most open to His call. <sup>That, to me, is a part of the "greatest challenge" that is Asia.</sup> ~~Could there be any greater challenge to~~  
~~Christian world mission today than that to save them from all the hells, not just~~  
 "The harvest is plentiful, but the laborers are few."



ASIA'S VARIETY

The second challenge is ~~the~~ variety. Not just its hugeness. Asia is first in just about everything. It has the driest place on earth - the central desert of Iran. And it has the wettest place on earth - Cherrapunji in Bengal, where once 9 meters of rain, ~~almost not just inches but~~ fell in less than a month. That's not just inches, that's 30 feet of rain in a month.

~~And~~ Asia has the coldest place in the world - just south of Irkutsk, <sup>94° F</sup> ~~Siberia~~ where the temperature falls to ~~(-70° C)~~ <sup>(-57° C)</sup>. And it has the hottest place in the world - the Persian Gulf, where the summer sun regularly shoots the temperature up over 122° F. (50° C). Asia has the lowest sea - the Dead Sea; and, of course, the highest

mountain - Mt Everest. (G. Herbert, An Introduction to Asia, Oxford 1963 pp 23, 24). ~~Mt Everest is a wonderful symbol of one of Asia's claims to the Korean chair, for for whom a Korean mountain climber team succeeded in reaching the summit, the highest point on the whole world. The Koreans felt a new landmark there - the highest point of the Pacific region, but~~

But the real challenge lies in the variety of its people, and the multiplication of its languages. I remember when I was teaching at Nanking Theological Seminary in China. Some of our students had to talk to each other <sup>through</sup> interpreters, or through writing. They were all Chinese but they spoke different languages. <sup>one of them told me</sup> "We have 200 different major languages; and 2,000 ~~subgroup languages~~ <sup>dialects</sup>. <sup>China has 1,000</sup> <sup>And it</sup> <sup>3 of its centers, China, India, Indonesia alone - have 2,725 languages spoken.</sup> Asia as a whole has <sup>over</sup> 3000 major languages, ~~and 12,500 different~~ <sup>cultures</sup> ~~cultures~~. ~~really it is that Asia can count on 12,500 different cultural~~

It is Asia's variety that poses a continuing challenge to western missionaries. What we need is a Christian who can speak a dozen languages.

or racial grouping within its large national divisions. What a challenge to cross-cultural evangelism. We must reach out across these barriers for Christ. Asia is not just one great continent to be reached - it is 12,500 different, very different, tiny or great sub-continent.



It is Asia's variety, interestingly enough, that contrary to popular opinion poses a ~~continuing~~ challenge against a moratorium on western ~~mission~~ Christian outreach, and calls for a continuing participation in world mission by the churches of the west.

As Western missions still bear the stigma of association with colonialism, it is true but ~~for~~ less <sup>even in India</sup> so <sup>and in Korea, & China - their anti-colonialism is only Asiatic, not anti-western</sup> than in Africa. In fact at ACTS (where we have been experimenting with training for Asian missions to Asia, we were startled to find deeper antagonisms to mission contacts between some Asian countries, than between those same countries and ~~the~~ their western Christian contacts. It may be significant that the two countries never ~~seemingly~~ dominated by western colonialism - Thailand & Japan - instead of being the most open to the Christian faith, have been among the most closed to ~~the Christian~~ the growth of the Christian chh. Both are less than 1% Chr.

China - 200 languages - but China is only 60% literate. 400 million Chinese can't read. Now it is important to get Bibles into China. <sup>even if we selected Chn with 120</sup> But, that would still leave 400,000,000 people (almost twice the population of the U.S.) without the word of God.

As if that were not bad enough - compared with China, India is practically a basket-case. India - with 200,000,000 people (more than Africa + L. A. combined; remember? - is only 37% literate. It has <sup>1,650</sup> ~~1,720~~ languages - so <sup>4</sup> we could send out over 1500 Chr. missionaries tomorrow to India, we could have each one of them working with a different language as the best possible bridge to win India's millions to Christ.

The beauty of literary work, is that it is not the threat to <sup>defensive, suspicious</sup> national governments that any kind of ~~missionary~~ Christian outreach labeled 'evangelism' has become. Yet it is the best single tool God has given us for evangelism in the undeveloped parts of our world - the so-called 3rd world.

The very variety of Asia's languages - 2,728 languages in three of its countries alone - China, India & Indonesia - together with <sup>Asia's</sup> prevailing illiteracy - 13 of Asia's least developed countries are 80% illiterate - make literary-evangelism the greatest challenge & the greatest opportunity in the 20th century mission today.

"It will help that can open what is closed."



Another challenge is the challenge of church growth in Asia. As a continent, Asia cannot begin to match Africa's explosive church growth. But some of the fastest growing churches in the world are in Asia.

Korea is an example. What a contrast between my father's Korea and Korea today. He left San Francisco in 1889, and almost two months later reached Korea, in January 1890. The country was sealed against all foreign residence except for two little openings, two treaty ports. The interior was forbidden territory, unless special permission was granted. All public propagation of a foreign religion anywhere was forbidden. The first Protestant missionary had reached Korea five years before my father, but the handful of missionaries ~~at~~ on the field there in 1890 were cowed up in the safety of the treaty ports.

My father, Samuel A. Moffett, had a large streak of Scottish stubbornness in him. He chafed at these legal prescriptions <sup>against</sup> the preaching of the gospel, and stood the restraints only so long, then, beginning in 1891 he began to take longer and longer trips into the forbidden interior. At one point he stayed for several months in what is now the capital of North Korea, Pyongyang. A mob stoned him in the streets, but ~~failed to~~ <sup>could not</sup> drive him out.



At that time, in 1850, the number of Protestant Christians in all Korea, North and South (the country was not then divided) was ~~only~~ about <sup>one</sup> hundred, and there were only two tiny little churches, one Methodist, one Presbyterian, both <sup>of them</sup> in the capital city, Seoul, which was one of the permitted treaty ports. Today, visit Korea and it is hard to get out of sight of a church steeple, ~~and~~ there are <sup>about 10 $\frac{1}{2}$</sup>  million Christians connected with some church, Catholic or Protestant, ~~but~~ which is <sup>25</sup> ~~30~~% of the population.

There are 4 million Presbyterians in Korea, which is more than we have in the United Presbyterian and Southern Presbyterian churches combined in this country. [ Korea has the largest Presbyterian seminary in the world, 1600 students (though figures are not quite comparable to your seminary statistics here, for though the main course there is for college graduates, ~~one~~ every Korean seminary has a very important and fairly large program for high school graduates). And where else in the world except Korea will you find a downtown Presbyterian church with a morning attendance of ~~10,000~~ attendance, not membership - of 20,000 people. Its membership is over <sup>60</sup> 40,000 - many of whom cannot attend in the morning.



A recent visitor, an expert on church growth, shook his head on leaving Korea. "It blows my mind," he said. Later he wrote "Presbyterians started in Geneva, but the largest Presbyterian church in the world is in Seoul, Korea. Methodists started in England, but the largest Methodist church in the world is in Seoul, Korea. Pentecostalism, as a 20<sup>th</sup> c. movement, started in the U.S.A., but the largest Pentecostal congregation in the whole world (200,000 members) is in that same city of Seoul, Korea."

What made <sup>who are</sup> the Korean church grow? <sup>(It is a question American Presbyterians, faced with a shocking decline in membership, might well ponder.)</sup> More than

one answer has been given to that question, but when all is said and done few have improved upon an answer given by my father years ago when Korea was even then one of the miracles of the missionary movement. Since the first dramatic leap in church growth had occurred in my father's territory, a commission of inquiry was sent to ask him the secret. I think his answer disappointed them. It was too simplistic. Too pietistic. But I think he was right.

"For years," he said, "we have simply held up before these people the Word of God, and the Holy Spirit has done the rest."







100

[illegible][illegible]



of the Christians. In such circumstances the church's association with the West was not the liability it had been in other parts of the world. It was more of an asset. For the <sup>affluent</sup> ~~rich~~ <sup>not Western but</sup> ~~the nations called the Asiatics~~ <sup>Asiatics</sup>. To the West it meant freedom, and democracy, and progress.

not Western but

into this vacuum of faith and meaning and national pride and hope. It was the right message at the right time, and it was delivered in the right way. With conviction, and with courage, it was also without narrowness. It was offered in love and demonstrated with Christian compassion for the physical needs of the people. The first Protestant missionary, <sup>Dr. Horace Allen,</sup> was a physician. It was a message with intellectual integrity, bringing to the attention of the people the scientific and spiritual values of Christianity. It was offered to the poor and the neglected with the same sincerity to the king and queen, tearing down class barriers and lifting Korea's oppressed people into new freedom. I think no other single factor in the development of Christianity in Korea, and in the largest non-white college in the world is in Korea, and in Christiania.

But at one point the vacuum was not complete. It is sometimes forgotten that one basic element of the ancient Korean religion fabric successfully weathered the nation's collapse. Confucianism and Buddhism for a time almost disappeared, though Buddhism has had something of a revival recently. <sup>But</sup> Shamanism <sup>^</sup> is stronger, and more deeply ingrained. ~~It~~ <sup>^</sup> is a primitive folk belief system of nature spirits, and of the souls and of prohibition. Now, when it is present it survived the shaking of the structure which

## Shamanism

Korea - 7 7 7 7 7 7 7 7 7

obstacles to the spread of the gospel, animism has been more often than not an indication of opportunity rather than resistance. It has been in the religious soil of animism that church planters have reaped their most spectacular harvests. Korea has been no exception.

Government opposition is another factor that might seem to affect adversely the growth of the church but which sometimes has the opposite result. When it is intense and prolonged it can for a time wipe out the organized ecclesiastical structure as it has in North Korea since 1945. Two-thirds of the Christians of Korea were once in the north but there are now no regularly meeting congregations left. But in some circumstances opposition only strengthens the fiber of the church and lays the groundwork for future growth. Lunacharsky, the Russian communist, warned, "Religion is like a nail. The harder you hit it, the deeper you drive it into the wood."

When the Japanese annexed Korea in 1910 and began to harass the church as a center of continuing Korean patriotism, church growth slowed perceptibly. But the authorities found that the church was the one free Korean organization they could not quite control. Christians were the backbone of the great, non-violent Korean independence demonstrations of 1919. Again in the years before World War II Christians fought bitterly against compromise with Japanese-imposed Shinto worship and were persecuted for their resistance. Ultimately, however, this only served to identify the church more closely in the popular mind with anti-colonialism and with Korean nationalism, <sup>and</sup> ~~this~~ helps to explain the enormous popularity of Christianity after the war. A second explosion of church growth occurred. Christianity could no longer be stigmatized as foreign. It had become Korean, sharing the hopes and aspirations of the nation. (cf. China)



Korea - 8 8 8 8 8 8 8 8 8 8

explosion of church growth occurred. Christianity could no longer be stigmatized as foreign. It had become Korean, sharing the hopes and aspirations of the nation.

Contributing to the process of indigenization was a wise missionary policy that made the church an independent, self-governing Korean entity as rapidly as possible. As soon as there were enough ordained Korean elders to outvote the missionaries, Presbyterians, for example, cut the Korean church loose from its mission apron-strings. They established the self-supporting, autonomous Presbyterian Church of Korea which has now become in its various groupings one of the five largest bodies in the so-called "third world" of younger churches on the mission field. Methodists, Holiness, Baptist, Pentecostal, Adventist and Salvation Army churches have likewise flourished. The visitor to Korea is rarely out of sight of the cross on the spire of a Christian church. In Seoul alone there are more than 1500 Protestant churches, and when Billy Graham held the final meeting of his crusade in June more Koreans flocked to hear him than had ever before gathered in one place at one time to hear the good news preached.

It happened in Korea. And if one still asks "why?", we can only point again to the foundations: the goodness according to the Scriptures, the power of the Spirit, the enthusiasm of the witness, faithfulness in adversity, rootage in the national soil and the providence of God in history. Above all, the providence of God. Paul said it best long ago: "God gives the increase".

Samuel Hahn, D.D.  
Associate President  
Presbyterian Theological Seminary  
Seoul, Korea  
August 24, 1972

Korea is ~~not~~ the only one of the ~~the~~ success stories of mission in Asia. In 1900 in all Asia there were only 19 million Christians, and most of them were nominal Catholics in the Philippines. Today India alone has ~~27~~ more than that. 27 million Christians, about equally divided between Catholics and Protestants. Philippine Christian population has grown to almost 50 million.

The countries in Asia with the largest numbers of Protestants (incl. indig. groups)

are:

		Protestants	
India	- 13½ million	[13,616,000 (2.0%)]	3.9% Christian
Philippines	- 13 "	[13,042,000 (24%)]	94% Christian
Indonesia	- 12½ "	[12,701,800 (8.2%)]	11% "
Korea	- 9 "	[8,870,100 (23.6%)]	30.5% "

But the most Christianized country in Asia, statistically is Papua New Guinea, where 97% (96.6) of the people profess to be believers

From 19 million in 1900, the total Christian constituency in Asia has grown to 128 million today, which is a growth rate 3 times as fast as the general population.



Some say that with the ch<sup>h</sup> growing so fast in Asia, ~~Asia~~<sup>it</sup> is no longer a missionary challenge. When I come back to the United States and speak of 3,000 Protestant churches in the city of Seoul alone, the city where ~~SA~~ we have been missionaries, and when I mention that Korean Christians plant ~~4 new~~ 6 new churches every day in South Korea, it makes people ask, "Then why ~~did you~~ go to Asia as missionaries? Where is the mission field, anyway."

~~But there is another side to the Asian story.~~  
 (To answer that question, I must turn in closing to  
~~But there is~~ another side ~~to~~ the Asian story. Statistics

of church growth, which I have been emphasizing, never tell the whole story. But <sup>For one thing, they are often inflated, but the thing they remain the</sup> ~~And they include too many who call themselves Xn and share the name of Xn.~~ <sup>best measuring stick we have. ~~And more important,~~ statistics of church growth</sup> <sup>And they include the Xn Phalangists</sup> taken out of their context in population growth can be <sup>dangerously</sup> ~~very~~ misleading.

With all the church growth in Asia since <sup>1900,</sup> 1900 - ~~from 19 m. to 128 m.~~  
 there are still 2 billion non-Xns in Asia, and that is half the population of the whole world. Even in Korea, with its explosion of Christian growth, there are ~~no~~ more non-Christians today than there were 92 years ago when my father first set foot in that land.

~~All this church growth in Asia is not the end of~~  
~~the~~ The ~~church~~ growth of the church in Asia does not signal  
 the ~~end of~~ completion of the mission; it marks the beginning of  
 a new stage in mission. Asia is still a mission field, but  
 now it is more than a continent of receiving churches. It has  
 become a continent of sending churches, <sup>as well,</sup> and missions in Asia  
 has a new home base, a base in Asia itself.

~~We~~ This is what Archbishop Temple once called "the great  
 new fact of our day," the rise of the younger churches to join with  
 older, more tried churches like ours, in ~~the~~ what can for the  
 first time be <sup>truly</sup> called "a world Christian mission." We caught  
 a glimpse of this new day 65 years ago in Korea.

In 1907, <sup>23</sup> ~~20~~ years after the arrival of the first  
 Presbyterian missionary in Korea, ~~the mission wisely~~ and as soon as  
 there were enough Korean elders to form a majority in a presbytery,  
 the mission wisely turned over the church to the Koreans. <sup>(They formed)</sup> An independent  
 & self-governing Presbyterian Church of Korea. Its first responsibility was to  
 ordain the first graduates of the little seminary which had been organized as  
 the first Korean ministers of the Korean Presbyterian Church. . . . .  
 "Real churches have missionaries."



The day of the western missionary is not over - not as long as western churches intend to remain "real churches". Real churches have missionaries. But we have new partners - the churches of Africa, Latin America and Asia. There are today 15,000 missionaries at work around the world from the younger churches of these three continents.

And Asia is ~~still~~ still the greatest challenge to them all, for Asia is still a continent unreached for Jesus Christ. Buddha was born in Asia. And Asia has more Buddhists than any other continent in the world. Confucius was born in Asia. And Asia has more Confucianists than any other continent in the world. Mohammed was born in Asia. And Asia has more Muslims than any other continent in the world. Christ, too, was born in Asia. But Asia has fewer Christians, and a smaller percentage of Christians in its population than any other continent in the world. Only 3% of Asia is Christian.

The challenge today is <sup>basically</sup> ~~is~~ different from what it was 2000 years ago. "The harvest truly is plenteous, but the laborers are still too few."

(And if the point is any measure of the next one hundred years - the Korea etc. which already has its missionaries in more than 40 different centers - will make up to the challenge.

## ASIA'S CHALLENGE

My subject today is Asia. I was born there and have lived most of my life there--four important years in China (two under the nationalists and two under the communists), and 44 years in Korea, 18 of them in North Korea as a boy, and 26 in South Korea after the division. I was married in Korea, and my father and mother were married in Korea. That should be enough to make me <sup>as much</sup> as much Asian as American. But that is not why I have chosen Asia as the topic of today's lecture. I want to speak about Asia because I believe that Asia is the greatest economic, the greatest political, and the greatest religious challenge in the world.

Asia is becoming the center of the world, as Europe once was, and as North America is now. Not today's Asia, but tomorrow's, for Asia is changing fast. It has changed as much in two generations--my father's and mine--as the west changed in two hundred years during the industrial revolution.

There is an island off Korea's east coast where <sup>when I went back to Korea in 1988</sup> they display a wheel, a bicycle wheel, in the local school museum. The island is so isolated and rises so steeply from the sea that no wheeled transportation is possible there, and the islanders want<sup>d</sup> their children to know what a wheel actually looks like. Hence the wheel in the museum. Yet not far away, just down that same east coast is what is said to be the largest steel shipyard in the world, a huge, sprawling thing, bigger than anything either in Japan or the United States, where the Koreans will be able to assemble and weld together in one piece the biggest oil tankers yet made, ships larger than the Empire State building.

In the last thirty years much of Asia has passed through three wrenching and bewildering revolutions. The 1950s were the years of the first revolution: the revolution of rising expectations. The west was affluent; the east poor; but all that Asia needed to catch up, it was told, was to do away with laissez-faire capitalism and exploiting colonialism, and let national planning bring freedom and prosperity to the people, preferably under the leadership of a Marxian elite (which



very few Asians realized was not really Marxianism at all, but Leninism).

At any rate, whatever it was, it didn't work--that first revolution. So the 1960s and 1970s brought in a second revolution, the revolution of falling expectations. Planning did not bring in what was planned. As Gunnar Myrdal noted in his Asian Drama, Asia has been more planned against than planned, and it doesn't like the taste of the bitterness of the failure of its revolutionary dreams.

So now Asia seems to be entering another period, not so optimistic as the first revolution, and not so discouraged as the second. After the disillusioning collapse of dearly held hopes, it seems to be on the verge of a third revolution, a revolution of reassessment. China is the all-important example. The Chinese communists are pausing, puzzled, to look back at the recent past, at the failure of Mao Tze-Tung's cultural revolution and at the fall of the gang-of-four, <sup>then as they were the great communist leaders. They are!</sup> analyzing economic misjudgments and mistakes of the communist world that make a western recession look like the age of gold.

In sharp contrast to the economic failure of Chinese <sup>and Russia</sup> communism, there lies across the Yellow Sea ~~lie~~ two examples of startling, non-communist success. Since 1952 the only consistently democratic country in all Asia has been rich, capitalistic Japan. And in between China and Japan is a pattern for smaller Asian countries <sup>that is</sup>--South Korea, an uneven mixture of authoritarianism and democracy, an amazing economic success, and significantly, one of the miracles of modern Christian missions.

The challenge of choices open to Asia today is overwhelming and almost frightening: <sup>The Communist world - against world - great world</sup> It is a continent, still undecided and asking what road it should follow into the future. Turning points like this in history come rarely to continents, and when the continent is Asia, which holds half the people in the whole world, it is no hyperbole to call it the greatest challenge of our generation.

Asia's very size is the first and most intimidating part of the challenge. It is the biggest continent in the world, 25 million square kilometers, which is one-third of all the land area on the surface of the globe. And it is the most heavily populated continent in the world: 2½ billion people, which is about 60% of all the earth's

inhabitants. By contrast, North America has only 6% of the world's people. (The full list is Asia 60%, Europe 15%, Africa 10%, Latin America 8%, and North America 6%)

Let me try to put Asia's population into continental perspective. Asia's second largest country in population is India. It is only second largest in Asia, but India's population until rather recently was larger than the combined populations of the whole continents of Africa and Latin America put together.

As for the largest country in Asia, China, - the number of Chinese is so staggeringly great that up until the recent census the margin of uncertainty about China's population was about as large as the entire known population of the United States. To put it another way, we still do not really know how many Chinese there are. The usual estimate was one billion, but all we were sure of until the 1980 census was that there were somewhere between 900 million and 1 billion 100 million men, women and children in China--a difference of 200 million which was not far from the census figure for the total number of people in the United States.

And Asia's population is still exploding. Just how fast it is growing I suddenly realized when I saw a notice in the Korean papers that the population of Seoul, where Eileen and I have been working as missionaries, had passed the 9 million mark and was nearing 9½ million people, making it the sixth largest city in the world. That is twice as many people in one Korean city than you have in the whole state of Washington (4,150,000). What most astonished me, though, about that statistic was that I remembered hearing that when my father first set foot in Seoul in 1890, Seoul's population was then estimated at only about 125,000. There were tigers in Seoul's hills, then, now there are just high-rise apartments, and Seoul's annual increase in population is greater now than its whole population was then.

But the most challenging statistic I have come across concerning Asia's population is this. In the next twenty years, one billion Asian children will pass the age of eighteen. To the economist who reported this fact, it was highly significant. It meant that one billion young people would be added to the industrially active age group in only twenty years. One billion people is about ten times



the entire existing manufacturing labour force of North America, Western Europe and Japan combined. This meant, he said, that in our time, "manufacturing will go east". Asia will become the industrial center of the world. (N. Macrae, The Economist, Lond., May 7, 1977, p. 42)

He may well be right. We know how powerfully Japan has drawn the industrial and financial center of world balance away from the Atlantic basin toward the Pacific. And Asia's "miracle four", as they are sometimes called (South Korea, Taiwan, Hong Kong and Singapore) are only about fifteen years behind Japan. In just the last two decades these four small territories effectively stole Asia's attention away from the communist bloc's increasingly empty claims of economic progress, and from Japan's seemingly unattainable heights. Asia has become more interested in the startling industrial and standard of living progress of these smaller states along the lines of hitherto strongly criticized western, semi-democratic and capitalistic models, than in the failed promises of communist economics and totalitarian cultural revolutions.

Korea is an example. After the division of the country in 1945 between north and south, the agricultural south, cut off from energy sources and industrial power bases, lagged hopelessly behind industrialized and now communist North Korea. Then, beginning about 1961 or 1962 the south pulled itself together and with American help built its own economy. For the next sixteen years it "enjoyed the fastest export-led economic growth ever known" by any country in the world. Today the Korean people in the south are better fed, better clothed, and better employed than ever before. How has it been accomplished? Unlike Britain, and more like Japan, Korea combined a willingness to work with a radical insistence on cost-effective new machinery and plants. The London Economist (op. cit. p. 42) reported that it found a British machine operating in South Korea at three times the productivity rate at which it was operating in England.

Socialists tend to sneer at South Korea's capitalist economy, claiming it is built on slave labor to make the rich richer and the poor poorer. Actually, it is communist North Korea that has the slave labor, - a world force patronizingly fed, clothed, housed and herded to work every day by the state.

I am not unaware of the weaknesses of capitalism. As a Christian I have misgivings about the capitalistic passion for materialist gain. But pragmatically I am for whatever mode will rescue the most people from the anguish of their poverty and the burden of their oppression, whether it comes from the right or from the left. I note that communism sometimes does better on dividing and distributing the wealth, but does not know how to produce it. Capitalism produces, but does not equitably divide the wealth. Surprisingly, little South Korea has done better than most nations in managing both to produce and to distribute fairly. To quote the London Economist again, "[South] Korea is..one of the few developing countries with a more equal income distribution than Sweden", which is widely admired for its equalitarianism.

But after noting the dazzling economic opportunities ahead for at least parts of Asia, and the industrial shift to the east as one billion young workers are added to the labor force there in the next twenty years, the economist I quoted above had a sobering after-thought. What will happen to the future of the world if those same one billion Asian youth do not turn into workers, as they one by one pass the age of eighteen? Then, he said, we face the terrifying possibility they they will follow one or the other of what he called "the three modern roads to hell": terrorism, war, or over-population. Suppose for example that all these youths simply become parents at the rate their fathers and mothers did in Asia. Then, there will be no more room for so many people anywhere on earth and the world will become a living hell.

To me, however, the thought of one billion young people in Asia becoming 18 years of age in the next 20 years meant much more than what the economist was thinking of. Whatever Asia's huge and growing population may mean to the world of the future, it means to me that during the next twenty years one billion young Asians will be passing through the most evangelistically reachable years of their lives. It means a billion young Asians to be reached for Jesus Christ in the years when they will be most open to His call. That to me is an important part of the "greatest challenge" that is Asia.

"The harvest is plenteous, but the labourers are few"



The second challenge is Asia's variety. Not just its size. Asia is first in just about everything. It has the driest place on earth, the central desert of Iran. And it has the wettest place on earth, Cherrapunji, in Bengal, where once nine meters of rain fell in less than a month. That's not inches; that's 30 feet of rain in one month.

And Asia has the coldest place in the world. South of Irkutsk in Siberia the temperature regularly falls to 94 degrees below zero Fahrenheit (-70 C). And Asia has the hottest place in the world, the Persian Gulf, where the summer sun shoots the temperature up over 122 degrees Fahrenheit (+150 C). And of course Asia has the lowest spot on earth, and the highest--the Dead Sea and Mount Everest. (See J. Herbert, *An Introduction to Asia*, Oxford, 1965, pp. 23 f.)

But the real challenge of Asia lies not in the variety of its natural phenomena, but in the diversity of its people, the multiplicity of its languages, and the changing patterns of its religions.

I remember when I was teaching at Nanking Theological Seminary in China. Some of our students had to talk to each other through interpreters, or through writing. They were all Chinese but they spoke different languages. One of them told me, "We Chinese have 50 different major languages". "No", said another, "we have 200". They were both partly wrong. If you count lesser variations, China has 1000 different languages. But China is only 60% literate. 400 million Chinese cannot read. Language is a challenge, but the greater challenge is literacy. We could saturate China with Bibles, and still 400 million people (almost twice the population of America) would be without the written word of God.

As if that were not enough, compared with China India is a basket-case. With 700 million people, India is only 37% literate. It has 1,680 different languages. Even if we could send 1500 Christian missionaries tomorrow, each would have to consider learning a different language to find the best possible bridge to reach all India with the gospel.

The beauty of literacy work is that it is not the threat to defensive, suspicious national governments that any kind of Christian outreach labeled "evangelism" has to face. Nations want their people to

learn to read, and those who teach them, find in that work the best single tool God has given us for quiet, one-on-one evangelism in the undeveloped parts of our world.

The very variety of Asia's languages, 2,728 in three of its countries alone (China, India and Indonesia)--together with Asia's prevailing illiteracy (13 of Asia's least developed countries are 80% illiterate--make literacy-evangelism the greatest challenge and the greatest opportunity in Christian world evangelism today.

"The harvest is plenteous, but the labourers are few".

The third challenge is the challenge of church growth in Asia. I mentioned briefly that one of the elements of Asia's variety was the changing patterns of its religions. The oriental religions have been the east's most treasured heritage--Islam in west Asia, Hinduism in south Asia, Buddhism and Confucianism in east Asia, and throughout all Asia the pervasive superstitions of the Asian folk religions, Shamanism, magic Taoism, Shintoism and spiritism.

But almost unnoticed by students of Asian religion is the 180 degree reversal in East Asia of the religious spectrum in this century. Compare East Asia (China, Japan, Korea) in 1900 and 1980. In 1900 3 out of 4 (72%) of East Asia's 500 million people were superstitious, animistic folk-religionists. By 1980 only about 1 in 6 (18%) professed to follow the old animist ways, and a new category had displaced folk religion as the dominant recorded religion of east Asia. <sup>The new category was</sup> 50% of East Asia and become "professedly non-religious" in 1980; only 18% were still folk-religionist; only 13% were Buddhist; and another new category, atheist, was in fourth place. Communism may have failed economically in East Asia, but combined with the rise of western materialism it seems, on the surface at least, to be driving religion out of the Asian mind.

But there is one religious faith which though still small, has quadrupled its percentage of the East Asian population since 1900. In percentages of population Christianity cannot begin to match the old eastern religions in Asia, but some of the fastest growing churches in the world are in Asia.

Korea is an example, but I will be talking about that in another lecture, and Korea is only one of the success stories of



Christian mission in Asia. In 1900 in all Asia there were only 19 million Christians. (Most of the statistics I use come from the one thousand pages of the World Christian Encyclopedia), and about a third of those 19 million Christians in Asia were nominal Catholics in the Philippines (about 6 million). Today India alone, with 27 million Christians has more believers than all Asia had at the beginning of this century, and the Philippine Christian population now numbers almost 50 million.

Those figures include both Catholics and Protestants together. The countries in Asia with the largest numbers of Protestants are:

India	13½ million	(13,616,000, or 2.0%).	Total Xn.	3.9%
Philippines	13 million	(13,042,000, or 24.0%).	" "	94.0%
Indonesia	12½ million	(12,701,000, or 8.2%).	" "	11.0%
Korea, S.	9 million	(8,870,000, or 23.6%).	" "	30.5%

But the most Christianized country in Asia, statistically, is Papua New Guinea where 97% of its 3 million people profess to be believers.

From 19 million in 1900, the total Christian constituency in Asia has grown to 128 million today, which is a growth rate three times as fast as the general population explosion in Asia.

It is this bewildering cultural variety, interestingly enough, that contrary to popular opinion, raises questions about current calls for a moratorium on western Christian missions to Asia, and suggests instead that a continuing participation in world mission by the churches of the west is not only theologically imperative but anthropologically and culturally defensible. Western missions still bear the stigma of association with colonialism, it is true. But less so, even in India than in Africa, and in Korea, of course, anti-colonialism is anti-Asiatic, not anti-western. In fact, at the Asian Center for Theological Studies and Missions in Seoul where we were experimenting with training Asians for missions to Asia, we were startled to find deeper antagonisms to mission contacts between some Asian countries (India and Pakistan, for example, and Korea and Japan, Iran and Iraq, and so forth) than between those same countries and their western Christian contacts. It may be significant that the two Asian

A third

A third ~~Another~~ challenge is the challenge of church growth in Asia.

As a continent, Asia cannot begin to match Africa's explosive church

As a continent, Asia cannot begin to match Africa's explosive church  
In percentages, Christianity cannot begin to match the old eastern religions, & the newer "no-religion"  
~~of the world.~~ But some of the fastest growing churches in the world

~~Point~~ Some of the fastest growing churches in the world

are in Asia. ~~In percentage, China is~~

Korea is an example. What a contrast between my father's Korea and Korea today. He left San Francisco in 1889, and almost two months later reached Korea, in January 1890. The country was sealed against all foreign residence except for two little openings, two treaty ports. The interior was forbidden territory, unless special permission was granted. All public propagation of a foreign religion anywhere was forbidden. The first Protestant missionary had reached Korea five years before my father, but the handful of missionaries ~~at~~ on the field there in 1890 were cowed up in the safety of the treaty ports.

My father, Samuel A. Moffett, had a large streak of Scottish stubbornness in him. He chafed at these local prescriptions on the preaching of the gospel, and stood the restraints only so long, then, beginning in 1891 he began to take longer and longer trips into the forbidden interior.

At one point he stayed for several months in what is now the Capital of North Korea, Pyongyang. A mob stoned him in the street. h. + <sup>could not</sup> ~~live~~ + 1 + 1.



At that time, in 1850, the number of Protestant Christians in all Korea, North and South (the country was not then divided) was ~~only~~ about <sup>one</sup> ~~2~~ hundred, and there were only two tiny little churches, one Methodist, one Presbyterian, both in the capital city, Seoul, which was one of the permitted treaty ports. Today, visit Korea and it is hard to get out of sight of a church steeple. ~~and~~ There are 11½ million Christians connected with some church, Catholic or Protestant, ~~but~~ which is 30% of the population.

There are <sup>5</sup> 9 million Presbyterians in Korea, which is more than we have in the United Presbyterian and Southern Presbyterian churches combined in this country. Korea has the largest Presbyterian seminary in the world, <sup>2,000</sup> ~~1,600~~ students (though figures are not quite comparable to your seminary statistics here, for though the main course there is for college graduates, ~~and~~ every Korean seminary has a very important and fairly large program for high school graduates). And where else in the world except Korea will you find a downtown Presbyterian church with a <sup>membership of 65,000</sup> ~~membership of 45,000~~ people. One congregation! <sup>morning attendance of 8,000</sup> ~~attendance of 8,000~~ - ~~but~~ attendance, not membership - a 20,000 peak. Its membership is now 40,000.

Some say that with the chch growing so fast in Asia,  
<sup>it</sup> ~~Asia~~ is no longer a missionary challenge. When I come back to the  
 United States and speak of <sup>to</sup> 3,000 Protestant churches in the city of Seoul alone,  
 a city where ~~SA~~ we have been missionaries, and when I mention that  
 Korean Christians plant ~~if new~~ 6 new churches every day in South  
 Korea, <sup>and when</sup> it makes people ask, "Then why ~~do you~~ go to Asia as  
 missionaries? Where is the mission field, anyway?"

~~But there is another side to the Asian story.~~  
 (To answer that question, I must turn in closing to)  
~~But there is~~ another side ~~to~~ the Asian story. Statistics

of church growth, which I have been emphasizing, never tell the whole

story. But <sup>For one thing</sup> they are often inflated, <sup>but the things they remain the</sup> ~~but the things~~ <sup>I am embarrassed when I find</sup>  
<sup>just as in our own country</sup> ~~And they include too many who call themselves Xn and share the name of Xn.~~ <sup>they include the Xn Phalangsists of</sup>  
 best measuring stick we have. <sup>And more important,</sup> statistics of church growth

taken out of their context in population growth can be <sup>dangerously</sup> ~~very~~ misleading

With all the church growth in Asia since <sup>1900,</sup> ~~1400~~ ~~from 14 m. to 128 m.~~

there are still 2 billion non-Xns in Asia, and that is half the population  
 of the whole world. Even in Korea, with its explosion of Christian  
 growth, there are ~~no~~ more non-Christians today than there were  
 92 years ago when my father first set foot in that land.



A recent visitor, an expert on church growth, shook his head on leaving Korea. "It blows my mind," he said. Later he wrote "Presbyterians started in Geneva, but the largest Presbyterian church in the world is in Seoul, Korea. Methodists started in England, but the largest Methodist church in the world is in Seoul, Korea. Pentecostalism, as a 20<sup>th</sup> c. movement, started in the U.S.A., but the largest Pentecostal congregation in the whole world (200,000 members) is in that same city of Seoul, Korea." [To PAGE 18?]

What made the Korean church grow? <sup>(It is a question American Presbyterians faced with a shocking decline in membership might well ponder.)</sup> More than

one answer has been given to that question, but when all is said and done few have improved upon an answer given by my father years ago when Korea was even then one of the miracles of the missionary movement. Since the first dramatic leap in church growth had occurred in my father's territory, a commission of inquiry was sent to ask him the secret. I think his answer disappointed them. It was too simplistic. Too pietistic. But I think he was right.

"For years," he said, "we have simply held up before these people the Word of God, and the Holy Spirit has done the rest."

[See What Makes Korean Church Grow]  
in pp. 12-17

~~All this church growth in Asia is not the end of~~  
~~the~~ The ~~church~~ growth of the church in Asia does not signal  
 the ~~end of~~ completion of the mission; it marks the beginning of  
 a new stage in mission. Asia is still a mission field, but  
 now it is more than a continent of receiving churches. It has  
 become a continent of sending churches, <sup>as well,</sup> and missions in Asia  
 has a new home base, a base in Asia itself.

~~We~~ This is what Archbishop Temple once called "the great  
 new fact of our day," the rise of the younger churches to join with  
 older, more tried churches like ours, in ~~the~~ what can for the  
 first time be <sup>truly</sup> called "a world Christian mission." [We caught  
 a glimpse of this new day 65 years ago in Korea.]

In 1907, <sup>23</sup> ~~25~~ years after the arrival of the first  
 Presbyterian missionary in Korea, ~~the mission wisely~~ and as soon as  
 there were enough Korean elders to form a majority in a presbytery,  
 the mission wisely turned over the church to the Koreans. <sup>(They formed ~~the~~</sup> An independent  
 & self-governing Presbyterian Church of Korea. Its first responsibility was to  
 ordain the first graduates of the little seminary which had been organized as  
 the first Korean ministers of the Korean Presbyterian Church. . . . .



The day of the western missionary is not over - not as long as western churches intend to remain "real churches." Real churches have missionaries. But we have new partners - the churches of Africa, Latin America and Asia. There are today 15,000 missionaries at work around the world from the younger churches of these three continents.

And Asia is ~~still~~ still the greatest challenge to them all, for Asia is still a continent unreached for Jesus Christ. Buddha was born in Asia. And Asia has more Buddhists than any other continent in the world. Confucius was born in Asia. And Asia has more Confucianists than any other continent in the world. Mohammed was born in Asia. And Asia has more Muslims than any other continent in the world. Christ, ~~too~~ was born in Asia. But Asia has fewer Christians, and a smaller percentage of Christians in its population than any other continent in the world. Only 3% of Asia is Christian.

The challenge today is <sup>basically</sup> ~~is~~ different from what it was 2000 years ago. "The harvest truly is plenteous, but the laborers are still too few." But we have new partners - and that is one of the most significant signs of hope ~~that~~ that the unaided mission of the church has seen in the last 250 years. Don't give up the mission - but Don't try to do it alone.

# ASIA. THE GREATEST CHRISTIAN CHALLENGE

"아시아는 기독교의 가장 큰 도전장"

Matthew 9: 37-38.

마태복음 9장 37-38절에 의하여, 아시아는 <sup>세계</sup> [한국] 교회의 가장 큰 도전장 이란 제목으로 말씀드리고자 합니다. 본문 보면: "이에 제자들에게 이르시되, 추수할 것은 많되 일꾼은 적으니, 그러므로 추수하는 주인에게 청하여, 추수할 일꾼들을 보내여 주소서 하라. 하시니라."

the Korean church  
a challenge

오늘날 아시아는 예수 그리스도 교회가 직면하고 있는 가장 큰 하나의 도전장임을 의심할 여지가 없습니다.

challenge SIZE

More sq. km. & land  
than 200 million people =  
60% of world's  
(U. America 62)

1. 첫 번째의 도전은 아시아의 만만치 않은 규모입니다. 아시아는 세계에서 <sup>제1</sup>로 큰 대륙입니다. 넓이가 이천 오백만 평방 킬로미터로서 세계 육지의 삼분의 일 이나 되며, 또한 22억의 인구가 살고 있습니다. [이 것이 첫 번째의 도전점입니다] [나는 때때로 그들 20억이 나] 되는 인구가 모두 다 우리와 함께 비로 이곳에 서울에 같이 살고 있다는 것을 생각합니다. 얼마나 밀집된 대륙입니까? 22억의 인구는 세계 인구의 60%가 넘는 숫자입니다.

it increasing. Seoul has  
million people - in 1990  
father came 125,000.  
yess in the hills then -  
nothing but high rise  
streets.

지금도 인구는 증가하고 있습니다. 나는 서울이 9백오십만의 인구를 가진 세계에서 이십 번째의 큰 도시라는 사실을 알았을 때, 나는 놀랐습니다. 우리 아버지께서 불과 90년 전에 ~~이곳에~~ 서울에 처음으로 오셨을 때, 서울의 인구는 십오만 명 밖에 되지 않았음을 기억합니다.

99% is 2nd largest  
India - larger than  
Africa combined, a  
decades ago.

그때의 <sup>서울</sup> 언덕에는 호랑이가 있었고, 아파트는 없었습니다. 아시아의 인구 통계표가 나의 기억속에 있을 정도였습니다. 아시아에서 가장 큰 나라는 중국이며, 두 번째는 인도입니다. 이 인도의 인구는 아프리카와 남미 대륙을 합한 인구보다 더 많습니다. [그러나 땅의 크기는 남미와 아프리카를 합한 것 보다 더 크지 않습니다.]

But most significant  
statist... I think, in  
in next 20 yrs 1 billion  
young people will pass 25

아시아 인구에 대한 나의 견해는 이러 합니다. 앞으로 20년 안에 10억의 아시아 어린이들이 자라서 18세가 넘게 됩니다. 어떤 경제학자는 이 사실을 설명하면서,



~~아시아는~~ 인구에 대한 도전과 임박

아시아 인구에 대한 나의 견해는 이러합니다.  
앞으로 20년 안에 10억의 아시아 어린이들이  
자라서 18대가 될 것입니다. 어떤 경제 학자들  
이 사실을 설명하면서 앞으로 20년 안에 산업  
사회에서 열심히 일할 수 있는 젊은이가 아시아에  
10억이 증가하며 이 엄청난 숫자는 현재  
북미, 서방 유럽, 그리고 일본의 노동력을 합한 숫자의  
10배가 된다고 하였습니다. 이 사실은  
"제조업제가 앞으로 동양으로 옮겨질 것을 의미한다고  
그는 말하였습니다. 아시아는 세계의 산업의 중심지가  
될 것입니다"

앞으로 이들 10억의 아시아의 젊은이들이  
세계 전체적인 미래를 결정할 것이라고 냉정히  
말하였습니다. 그들이 만일 일을 하려고 하지  
않을 때에는 그들의 "현대인의 세가지 지옥" 중의  
어느 한 길로 빠져 들어가게 될 것이라고 말했  
습니다.  
이렇게 말하는 그는 기독교인이 아닙니다. 고로,  
그의 "현대인"에게 있어 세가지 지옥"이란  
성서적이지 않습니다. 그렇지만, 매우 흥미 있는 이야기  
입니다.

현대 젊은이들의 첫번째 지옥이란, 폭력행위  
입니다.  
두번째는 전쟁 즉 핵 전쟁입니다.  
세번째는 과잉 인구 증가입니다.

(과잉 인구 증가에 대해서)  
그는 말하기를 이들 젊은이들이 ~~어떤~~ ~~어떤~~  
~~아버지~~ 아버지가 되고 어머니가 될 것입니다

그런데 이 지구에는 그렇게 많은 인구를 수용할  
장소가 없습니다. 그때는 이 지구야말로 산 지옥  
이 될 것이라고 말하였습니다.

read in ...  
...  
...

... and ...

... after  
...  
... future

will ...

was  
over population

they become parents  
like their parents  
- no room  
is left in the world  
... be a  
hell.

... you ...

but I have  
a great respect

그러나 나에게 있어서 그것은 또 하나의 '다른'  
의미를 암시 합니다.

in these 2 years  
some within Asia  
and is passing thru  
unstable years for  
them

20년 안에 아시아의 ~~10억~~ 10억의 젊은이들은  
전도 받기에 가장 알맞는 나이 때로 성장하여  
갈 것입니다

무엇에 도전을 해야 합니까?

1 billion is now the  
total pop. of the  
world, you guess  
with that and with  
the minimum birth  
rate of 11  
per 1000 is  
first in everything

10억의 아시아 젊은이들은 예수 그리스도를  
받아들이기에 가장 알맞는 나이가 되고 그들은 마음은  
열어 놓게 될 것입니다. 아시아는 세계의 산업의 중심지이다.  
전도 중심지 인물로 생각합니다. 추수할 것은 많고, 일꾼은 적습니다.  
두번째 도전장은 아시아의 다양성입니다  
그것은 아시아의 거대한 대륙이 아니고 모든 면에  
있어 첫번째 라는 다양성입니다.

Dryest  
place - Trans  
Siberian Desert

이 지구의 가장 건조한 부분은 아시아에  
있으며 그곳은 ~~아시안~~ 이란의 중부 사막지대입니다

wettest: Cherrapunji  
over 9 meters -  
of rain in one month

또한 이 지구에서 가장 습도가 많은 곳도 아시아에  
있습니다 이는 Bengal 에 있는 Cherrapunji 입니다.  
그곳에는 한번에 9 미터의 비가 오며 한달동안  
거의 매일 비가 옵니다 ~~우량은 확실하 몇 인치~~  
~~되는지 알 수 없지만~~ 한달에 30 피트 정도  
옵니다

hott: Indus  
122°F.

또한 아시아에는 이 세계에서 가장 추운 곳도  
있습니다 Indus 와 Siberia 의 남쪽으로서  
온도가 섭씨 영하 70도, 화씨는 영하 94도  
내려 갑니다.

hott: Persian Gulf -  
122°F (50°C).

그리고 세계에서 가장 더운 곳이 또한  
아시아에 있습니다. 그곳은 페르시아 지방으로서  
여름의 기온이 보통 섭씨 50도 화씨는 122도  
나올라 갑니다

ext sea - Dead  
lost mt. - Everest

그리고 아시아에는 가장 낮은 바다 즉 사해가  
있으며 가장 높은 산인 에베레스트 산이 있습니다



1. I have information.  
 2. perfect village -  
 3. school of nature -  
 4. music & language  
 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

그러나 이러한 자연의 다양성이 도전점이지  
 아니고, 참된 도전점은 아시아 사람들의 다양성이  
 언어의 복잡성입니다

나는 중국에서 Manchung 신학교에서 가르칠 때  
 같은 중국 학생들 몇 사람이 서로 다른 동역을  
 하면서 말을 하고 글씨를 쓰는 것을 보았습니다.  
 그들은 모두 중국인입니다  
 그러나 그들은 서로 다른 언어를 사용했습니다  
 어떤 중국인이 나에게 말하기를 우리 중국 사람들 50 가지의  
 서로 다른 언어를 사용한다고 했고 다른 어떤 이는, 200 가지  
 언어를 사용한다고 했습니다.

하여간, 전 아시아에는 3000 가지의 언어가  
 있습니다. 이것은 하나의 대륙 안에 12,500  
 가지의 문화와 서로 다른 인종이 있음을 말합니다

서로 다른 문화 속을 뚫고 들어가서, 전도해야 하는  
 우리에게 이 사실은 얼마나 엄청난 도전입니까?  
 우리는 예수님을 전하기 위하여 이 어려운  
 강막을 뚫고 들어가야 합니다.  
 아시아는 하나의 큰 대륙이 아니라 12,500  
 가지의 서로 다른, 너무나 다른 작고 큰 아-  
 대륙입니다  
 후속할 것은 많되, 일꾼은 적습니다.

세 번째 도전은 아시아 교회의 성장의 동요입니다  
 세계에서 가장 빨리 성장한 몇몇 교회가 아시아에  
 있습니다. [마리 한국의 장로교회처럼 말입니다]

나는 때때로 우리가 교회의 급 성장에  
 대하여 너무 지나치게 자랑한다고 생각할 때가  
 있습니다

나의 아버지가 계시던 한국과 [대륙] 있는  
 한국과 무슨 차이 점이 있습니까?  
 (조선)

우리 아버지는 1890년에 한국에 들어 왔습니다

1. I have information.  
 2. perfect village -  
 3. school of nature -  
 4. music & language  
 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Then frequency  
largely, extremely  
in the population  
in the behavior  
most common

↓  
[그때] 까지만 해도 한국은 외국 사람들이 쉽게 들어 올 수가 없었으나 아버지는 한국에 가서서 노방 전도를 하셨습니다. 그때의 한국 교인의 숫자는 100 명을 넘지 못했습니다. 그러나 오늘날 한국에는 어디를 가든지 교회들을 쉽게 찾아 볼 수 있습니다.

not a house -  
distance in miles  
years

(한국 내에서) 이 세계 어느 곳에서도 영락교회처럼 ~~영락~~ 수일날 아침 예배에 3,000 명 이상이 참석 하는 교회를 쉽게 어디서 찾아 볼 수 있습니까?

1000 feet chamber  
and house - one  
des. of houses

오늘날 서울에는 신교 교회가 4,000 여 곳에 있다고 ~~있음이다~~ 드렸습니다. 한국은 아시아 중에 기독교의 선교가 급 성장의 기적을 이룬 유일한 곳입니다.

Asia had only  
million hrs.

(아시아에서) [아시아에서] 1900 년에 ~~한국~~ 교인이 900 만이 있었습니다. 이는 물론 신교와 구교를 합한 숫자입니다. [이는 필리핀의 구교 숫자도 포함 된 것입니다.]

4 million in population  
175-200 million

오늘날은 아시아의 인도네시아 교인만도 800 만이나 됩니다. [필리핀의 구교 신자 숫자는 사천만이나 된다고 합니다.]

great Asian Port.  
mountains  
distance - 81 m.  
do 66 m.  
rice 5 m.  
hill 1.5 m.  
space 13 m.

신교 중에 아시아에 있어 가장 그 숫자가 많은 곳은  
① 인도네시아가 팔백 십 만 명이며  
② 인도는 육백 육십 만 명이며  
③ 한국은 오백 만 명이고  
④ 필리핀은 백 오십 만 명이며  
⑤ 뉴기니아는 백 삼십 만 명이나 됩니다.

Asia's hrs have begun  
slide in cloud growth  
in 1900 to 200 m.

1900 년 그 때에서 부터 아시아에서 기독교인 은 교회의 성장과 더불어 급증하기 시작 했습니다. 1900 년에 9백 만 명에서 오늘날 ~~팔천만~~ <sup>일천만</sup> 명으로 증가 하였습니다.

In less than 20 yrs - total -  
14 m (1957) & 22.6 m. (1975).  
in as fast as pop.

아시아의 기독교인 의 증가는 기독교가 전파 된지 20년이 못되어 아시아의 인구 증가의 3배나 빠른



[속도로 급증 하였습니다.

in 1957 14 m  
1975 226 m

[교인의 증가는 1957 년에 천 사백 만 에서 1975  
에 이국 이전 6 백 만 으로 엄청난 증가를 보여  
주었습니다.

some say Asian ch  
is so fast - no longer  
missionary work.

어떤 이들은 말하기를 아시아의 기독교는 이렇게  
너무 빨리 증가 하여서 이 이상 선교 할 수 없는  
지역 이라고 합니다만 나는 그렇게 생각 하지 않습니다.

Asian church is growing  
present missionary challenge  
: to take a growing  
church into a  
new church, to see that  
it is not for itself, but for others.

교회 성장이 있는 곳이 가장 중요한 도전 장이며  
성장한 교회가 선교 하는 교회로 방향을 바꾸게  
하는 도전 이 있습니다. 교회가 성장 하는 것은  
교회 자체를 위한 것이 아니고 그리스도를 위한 것이며  
이는 세계를 위한 것이며 하나님을 섬기는 일입니다.

This is the challenge  
Asian church must accept

이 도전을 우리 한국 교회가 먼저 시도  
하여야 합니다.

Asia, though it has a growing  
church, has still not accepted it.

아직도 교회가 이렇게 급 성장이 된 아시아에서  
예수 그리스도를 받아들이지 않는 곳이 있습니다

Buddha was born in Asia,  
has more Buddhists...

Buddha  
부처님이 아시아에서 탄생 하여서 아시아에는  
다른 어느 곳보다 세계에서 불교 교인이 제일 많습니다.

Confucius...

Confucius  
공자가 아시아에서 탄생 하였기에 유교 교인이  
세계 어느 곳보다 아시아에 많습니다

Mohammed...

Mohammed가 아시아에서 탄생 하였기에 아시아에는  
세계 어느 대륙보다 모하메드 교인이 많이 있습니다

Jesus also born in Asia -  
Asia has smaller percent of the  
world's population -  
least in the world.

예수님께서도 아시아에서 탄생 하였는데  
아시아에는 세계 어느 대륙보다 그 인구에 비하여  
기독교인의 숫자가 가장 낮은 비율을 차지 하고  
있습니다. 숫자 상으로는 세계 기독교인의  
3% 만이 아시아에 있습니다!

[아시아를 오늘 날 한국 교회의 도전장으로 만듭시다.  
(우리 세계를 위한, 아시아를 위한, 한국을 위한)]

behind the Korean  
it will mean to the challenge

나는 ~~한국~~ 교회가 말로 이 도전장에서 승리할  
것이라고 믿습니다.

Several years ago, Korean  
climbing team reached  
mount Everest.

몇년 전 한국의 산악 위원들은 <sup>Everest</sup> 에베레스트 산  
꼭대기를 정복하여 국제적 탐험대원인 나라가 되었습니다  
그들은 한국 국기를 에베레스트 산 꼭대기에 꽂았습니다

한국 산악 위원들은 그전 산악대원들이 하지 못한 일을  
이루었습니다. 그들은 하나의 국기를 꽂는 것 보다  
더 많은 것을 남겼습니다.

그들은 세계의 정상인 에베레스트 산 위에  
한국인의 산악 성서를 그곳에 두고 왔습니다.

와 온 세상에

처럼, 세계에서 가장 높은 산을 정복한 산악대원들  
한국의 기독교가 이 거대한 아시아 대륙에  
산 꼭대기에도, 골짜기에도, 도시에도, 시골에도,  
예수 그리스도의 구원의 기쁜 소식을 전하 줄 것을  
나는 기도 드립니다.  
우리는 개종 개종 기도 해야 되겠습니다

이제

[마태복음 9장 37절 38절 : 이에 제자들에게  
이르시되] 추수할 것은 많되 일꾼은 적으니  
그러므로 추수하는 주인에게 청하여 추수할  
일꾼을 보내어 주소서 하라. [하시니라.]



# ASIA: THE GREATEST CHRISTIAN CHALLENGE

"아시아는 기독교의 가장 큰 도전장" Matt. 9:37-38

모든 세계를 보면, 아시아는 기독교인들이

in the Korean church  
red challenge

가장 큰 하나의 도전장을 임을 의심할 여지가 없습니다.

ind challenge: SIZE  
5 million sq. miles of land  
2 billion, 200 million people = 60% of world  
popul. (U.S. 250 million)  
첫 번째의 도전은 아시아의 만만치 않은 규모입니다. [아시아는 미국의 5배가 넘는 땅을 차지하고 있습니다. 넓이가 이천 오백만 평방 킬로미터로서 세계 육지의 삼분의 일이나 되며, 또한 22억의 인구가 살고 있습니다. 이것이 첫 번째의 도전점입니다. 나는 때때로, 그들 20억이 나 되는 인구가 모두 다 우리와 함께 바로 이곳에 서울에 같이 살고 있다는 것을 생각합니다. 얼마나 밀집된 대륙입니까? 22억의 인구는 세계 인구의 60%가 넘는 숫자입니다.]

Still increasing. Seoul has 9.5 million people - in 1960 when father came 150,000. Tygers in the hills then - now nothing but high rise apartments.

지금도 인구는 증가하고 있습니다. 나는 서울이 (9백)오십만의 인구를 가진 세계에서 여섯 번째의 큰 도시라는 사실을 알았을 때, 나는 놀랐습니다. 우리 아버지께서 불과 (90)년 전에 이곳에 서울에 처음으로 개척했을 때, 서울의 인구는 십오만명 밖에 되지 않았음을 기억합니다.

Pop. Asia's largest  
only India larger than  
of Am. Africa combined, a few decades ago.

그때의 언덕에는 호랑이가 있었고, 아파트는 없었습니다. 아시아의 인구 통계표가 나의 기억속에 있을 정도였습니다. 아시아에서 가장 큰 나라는 중국이며, 두 번째는 인도입니다. 이 인도의 인구는 아프리카와 남미 대륙을 합한 인구보다 더 많습니다. [코리나 땅의 크기는 남미와 아프리카를 합한 것보다 더 크고 많습니다.]

But most significant  
Asia - statistic I think in  
to, in next 20 yrs. 1 billion  
Asia's young people will be 1.8 billion by 1980

아시아 인구에 대한 나의 견해는 이러 합니다. 앞으로 20년 안에 10억의 아시아 어린이들이 자라서 18세가 넘게 됩니다. 어떤 경제학자는 이 사실을 설명하면서,

in the next 20 years, one billion Asian children will reach their first birthday before the year 2000.

앞으로 20년 안에 산업 사회에서 열심히 일할 수 있는 젊은이가 아시아에 10억이 증가 하며, 이 엄청난 숫자는 현재 북미, 서방 유럽, 그리고 일본의 노동력을 합한 숫자의 10배가 된다고 하였습니다.

Manufacturing will go out

"제조업제가 앞으로 동양으로 옮겨질 것을 의미한다" 그는 말했읍니다. 아시아는 세계의 산업의 중심지가 될 것입니다.

then - a soldier after -  
at these billion  
youth will determine future  
of world

② 앞으로 이 젊은이들 10억의 아시아의 젊은이들이  
세계 전체적인 미래를 결정할 것이라고 냉정히  
말했습니다. 그들이 만일 일을 하려고 하지  
않을 때에는 그들의 "현대인의 세가지 지옥" 중에  
어느 한 길로 빠져 들어가게 될 것이라고 말했  
습니다.  
이렇게 말하는 그는 기독교인이 아닙니다 고로,  
그의 "현대인"에게 있어 세가지 지옥이란,  
성서적이지 않습니다. 그렇지만, 흥미 있는 이야기입니다.

First hell - terrorism  
2nd - war  
3rd - over-population

현대 젊은이들의 첫번째 지옥이란, 폭력행위  
입니다.  
두번째는 (전쟁 즉) 핵 전쟁입니다.  
세번째는 과잉 인구 증가입니다.

If they become parents  
at rate their parents  
did - no room

과잉 인구 증가에 대해서 그는 말하기를 이들 젊은이들이 ~~아버지~~ 아버지가 되고 어머니가 될 것입니다.

will be left in the world.  
It will be a  
living hell.

그런데 이 지구에는 그렇게 많은 인구를 수용할  
장소가 없습니다. 그때는 이 지구야말로 산 지옥  
이 될 것이라고 말했습니다.

But I have  
a different thought.

그러나 나에게 있어서 그것은 또 하나의 다른  
의미를 암시합니다.

In those 20 years,  
these same billion Asian  
youth will be passing the  
most readable years for  
conversion

20년 안에 아시아의 젊은이들은  
전도 받기에 가장 알맞는 나이로 성장하여  
갈 것입니다.

(무엇에 도전을 해야 합니까?)

A billion Asians to  
be needed for it - in  
their next few years.  
Asia - not the industrial  
center but mission area of  
the world.

10억의 아시아 젊은이들은 예수 그리스도를  
받아들이기에 가장 알맞는 나이가 되고 그들은 마음은  
열려 놓게 될 것입니다. 아시아는 세계의 산업의 중심지 보다  
전도 중심지 인물로 생각합니다. "추수할 것은 많되, 일꾼은 적습니다."

2nd: VARIETY II  
Not just in size is  
Asia first - in everything!

두번째 도전장은 아시아의 다양성입니다.  
그것은 아시아의 거대한 대륙이 아니고 모든 면에  
있어 첫번째라는 다양성입니다. VARIETY

Driest  
place - Iran  
Wettest Central Desert.

이 지구의 가장 건조한 부분이 아시아에  
있으며 그곳은 이란의 중부 사막지대입니다.



③  
And wettest: Cherrapunji,  
Bengal. Once 9 meters -  
a foot 9 inches over a week!

③ 또한 이 지구에서 가장 습도가 높은 곳도 아시아에  
있습니다. 이는 Bengal 에 있는 Cherrapunji 입니다.  
그곳에는 한번에 9 미터의 비가 오며 한달 동안  
거의 매일 비가 옵니다. ~~우량은 확실히 몇 일마다~~  
~~되는지 알 수 없지만~~ 한달에 30 피트 정도  
있습니다.

Coldest: Irkutsk -  
- 5 C (-41 F).

③ 또한 아시아에는 이 세계에서 가장 추운 곳도  
있습니다. Irkutsk Siberia 의 남쪽으로서  
온도가 섭씨 영하 70 도, 화씨는 영하 94 도  
내려 갑니다.

Hottest: Persian Gulf -  
usually 122° F (50° C).

③ 그리고 세계에서 가장 더운 곳이 또한  
아시아에 있습니다. 그곳은 페르시아 지방으로서  
여름의 기온이 보통 섭씨 50 도 화씨는 122 도  
나 올라 갑니다.

deepest sea - Dead  
highest mt. - Everest

③ 그리고 아시아에는 가장 낮은 바다 즉 사해가  
있으며 가장 높은 산인 에베레스트 산이 있습니다.

But there are natural variations -  
not gradual changes -  
not natural variations -  
but human - linguistic  
differences.

③ 그러나 이러한 자연의 다양성이 도전점이  
아니고, 참된 도전점은 아시아 사람들의 다양성  
언어의 복잡성입니다.

Nanching - Chinese  
students speak to each  
other thru interpreters.

③ 나는 중국에서 Nanching 신학교에서 가르칠 때  
일을 기억합니다. 같은 중국 학생들 몇 사람이 서로 다른 통역을  
하면서 말을 하고 글씨를 쓰는 것을 보았습니다.  
그들은 모두 중국인입니다.

China has 50 diff.  
languages. Some say 200.  
3 Asian countries: China, India,  
Indonesia have 2,700 languages.

③ 그러나 그들은 서로 다른 언어를 사용했습니다.  
어떤 중국인이 나에게 말하기를 우리 중국에는 50 가지의  
서로 다른 언어를 사용한다고 했고 어떤 이는 200 가지  
언어를 사용한다고 했습니다.

Asia has 3,000 major  
languages. And racial groupings.

③ 중국에 전 아시아에는 3000 가지의 언어가  
있습니다.

What a tremendous  
linguistic challenge &  
cross-cultural confusion.  
We must cross these  
barriers for Christ.

③ 서로 다른 문화 속을 뚫고 들어가서 전도해야 하는  
우리에게 이 사실은 얼마나 엄청난 도전입니까?  
우리는 예수를 전하기 위하여 이 어려운  
장막을 뚫고 들어 가야 합니다.

The harvest is great, but

③ "수확할 것은 많되, 일꾼은 적습니다."

① H. GROWTH. III

Third challenge: church

with some of fastest

growth in world esp. in Asia.

~ 100 mil believers (1990)

by a church wherever

go

③ 세 번째 도전은, 아시아 교회의 성장의 동요입니다  
세계에서 가장 빨리 성장된 몇몇 교회가 아시아에 있습니다.

④ 1890년대의 한국 교인의 숫자는 150 명을 넘지 못했습니다. 그러나 오늘날 교회들을 쉽게 찾아볼 수 있습니다.

Asia's yrs have begun to explode in church growth. In 1900 to 1950, 145 (150) million.

⑤ 1900 년에 천 9 백 만 명에서 오늘날에 이르러서는 145 (150) 백 만 명으로 증가 하였습니다.

In less than 20 yrs - projected: from 14m (1957) to 22.6m (1975). 3 times as fast as pop. growth.

아시아의 기독교 인구의 증가는 기독교가 전파된 지 20 년이 못되어 아시아의 인구 증가의 3 배나 빠른 속도로 증가 하였습니다.

Some say Asian ch. moving so fast - no longer needs missionary work.

⑥ 어떤 이들은 말하기를 아시아의 기독교는 이렇게 너무 빨리 증가하여서 이 이상 선교할 수 없는 지역이라고 합니다. 나는 그렇게 생각하지 않습니다.

Where church is growing is greatest missionary challenge. It is to take a growing church & turn it into a missionary church; to see that it grows not for itself, but for others. It is not only a goal, but a challenge. This is the challenge our Korean church must accept and the mission is...

⑦ 교회의 성장이 있는 곳이 가장 중요한 도전장이며 성장한 교회가 선교하는 교회로 방향을 바꾸는 것은 하느님 도전이 있습니다. 교회가 성장하는 것은 교회 자체를 위한 것이 아니고 그리스도를 위한 것이며 이는 세계를 위한 것이며 하나님을 섬기는 일입니다. 이 도전을 우리 한국 교회가 먼저 시도 하여야 합니다.

I believe the Korean church will rise to the challenge.

⑧ 나는 한국 교회가 말로 이 도전장에서 승리할 것이라고 믿습니다.



(5) Several years ago, Korean climbing team reached summit of Mt. Everest.

몇년전 한국의 산악 위원들은 에베레스트 산 꼭대기 ~~를 정복하여~~ ~~그들은 한국 국기를 에베레스트 산 꼭대기에 꽂았습니다~~ (5)

한국 산악 위원들은 그전 산악대들이 하지 못한 일을 이루었습니다 그들은 하나의 국기를 꽂는 것 보다 더 많은 국기를 남겼습니다.

그들은 세계의 정상인 에베레스트 산 위에 한국인의 산악 성서를 그곳에 두고 왔습니다.

처럼, 세계에서 가장 높은 산을 정복한 산악대들 ~~한국의 기독교가~~ 이 거대한 아시아 대륙에 산 꼭대기에도, 골짜기에도, 도시에도, 시골에도, 예수 그리스도의 구원의 기쁜 소식을 전해 줄 것을 바랍니다 ~~우리는 계속 계속 기도 해야 될 것입니다~~ ~~마태복음 28장 19절~~ : ~~아버지 이름으로~~

마태복음 28장 19절

추수할 것은 많되 일꾼은 적으니 그러므로 추수하는 주인에게 청하여 추수할 일꾼을 보내어 주소서 (하라) [하시니라.] 이 말씀을 기억하시고 장차 (하나님의 큰 사도가 되시기를) 주님의 이름으로 중원합니다

Buddha  
Buddha was born in Asia,  
there are more Buddhists...

다른 어느 곳보다 아시아에서 한생 하여서 아시아에는 불교 교인이 제일 많습니다.

Confucius  
Confucius was born in Asia,  
there are more Confucians...

세계 어느 곳보다 아시아에서 한생 하였기에 유교 교인이 많습니다

Mohammed

세계 어느 대륙보다 아시아에서 한생 하였기에 아시아에는 모하메드 교인이 많이 있습니다

Jesus also born in Asia -  
Asia has smaller percent of the  
any other continent -  
least in continent  
especially in the world.  
at 3% Christian.

예수님께서도 아시아에서 한생 하였는데 아시아에는 세계 어느 대륙보다 그 인구가 비하여 기독교인의 숫자가 가장 낮은 비율을 차지하고 있습니다. (숫자 상으로는 세계 기독교인의 3%만이 아시아에 있습니다.)

Main: The Greatest Christianity Challenge

1

오늘 제 64회 총대 여러분과 함께, 하나님의 말씀을  
생각할 수 있게 된 것을, 기쁘게 생각합니다. 마태복음 9장  
37-38절에 의하며, 아시아는 한국 교회의 도전장이란 제목으로,  
말씀드리고자 합니다

마태복음 9장 37절과 38절을 보면: 이제 제자들에게  
이르시되, 추수할 것은 많되, 일꾼은 적으니 그러므로  
추수하는 주인에게 청하여, 추수할 일꾼들을 보내어 주소서  
하라 하시니라.

is - greatest challenge  
the church

오늘날 아시아는 { 우리 세계를 위한  
예수 그리스도 } 교회가 직면하고 있는 가장 큰  
하나의 도전장임을 의심할 여지가 없습니다

아시아의 크기와 다양한 모습은 기독교에게는 만만치 않은 도전장  
입니다. 아시아는 대단히 큰 대륙입니다. 넓이가 이천 오백 평방  
킬로미터로서 세계 육지의 삼분의 일이나 됩니다. 세계의 인구중  
22억 명이 인구가 살고 있습니다. 이것이 첫 번째의 도전점입니다.

나는 때때로 그들 20억이나 되는 인구가 모두  
우리와 함께 바로 이곳에 같이 살고 있다 는 것을 생각  
합니다. 얼마나 밀집된 대륙입니까. 22억의 인구는  
세계 인구의 60% 가 넘는 숫자입니다.

Asia is still a place.  
This I realized  
that Seoul was 63  
I moved

지금도 인구는 증가하고 있습니다. [인구가 얼마나  
빨리 증가하고 있는 지요.] 나는 서울이 7백 오십만의  
인구를 갖는 세계에서 여섯 번째의 큰 도시라는 사실을  
알았을 때, 나는 놀랐습니다. 우리 아버지께서  
불과 90년 전에 이곳에 처음으로 오셨을 때  
서울의 인구는 십오만 명 밖에 되지 않았음을 기억합니다.

typical, not apt

그때의 서울의 언덕에는 호랑이가 있었고 아파트는  
없었습니다. 아시아의 인구 통계도가 나의 기억 속에  
있을 정도였습니다. 아시아에서 가장 큰 나라는

Asia's second  
country - India -  
people than Africa  
- America combined.

중국이며 두 번째는 인도입니다. 이 인도의 인구는  
아프리카와 남미 대륙을 합한 인구보다 더 많습니다.  
그러나 땅의 크기는 남미와 아프리카를 합친 것 보다  
더 크지 않습니다.



아시안은 인구에 대한 도전장입니다

아시아 인구에 대한 나의 견해는 이러합니다.

In next 20 yrs, one billion Asian children will pass 40 18

앞으로 20년 안에 10억의 아시아 어린이들이 자라서 18세가 ~~될~~ 됩니다. 어떤 경제학자는 이 사실을 설명하면서 앞으로 20년 안에 산업 사회에서 열심히 일할 수 있는 젊은이가 아시아에 10억이 증가하며 이 엄청난 숫자는 현재 북미, 서방 유럽, 그리고 일본의 노동력을 합한 숫자의 10배가 된다고 하였습니다. 이 사실은 "제조업계가 앞으로 동양으로 옮겨질 것을 의미한다고 그는 말하였습니다. 아시아는 세계의 산업의 중심지가 될 것입니다"

Then - a sober after-thought. These billion youth will determine future of world

앞으로 이들 10억의 아시아의 젊은이들이 세계 전체적인 미래를 결정할 것이라고 냉정히 말하였습니다. 그들이 만일 일을 하려고 하지 않을 때에는 그들의 "현대인의 세가지 지옥" 중에 어느 한 길로 빠져 들어가게 될 것이라고 말하였습니다. 이렇게 말하는 그는 기독교인이 아닙니다. 그로 그의 "현대인"에게 있어 세가지 지옥이란 성경적이지 않습니다. 그렇지만 매우 흥미 있는 이야기입니다.

First hell - terrorism

현대 젊은이들의 첫번째 지옥이란 폭력행위입니다

2nd - war

두번째는 전쟁 중 핵 전쟁입니다

3rd - over-population

세번째는 과잉 인구 증가입니다

If they become parents at rate their parents did - no room

그는 말하기를 이들 젊은이들이 ~~부모~~ 아버지가 되고 어머니가 될 것입니다

will be left in the world. It will be a living hell.

그런데 이 지구에는 그렇게 많은 인구를 수용할 장소가 없습니다. 그때는 이 지구야말로 산 지옥이 될 것이라고 말하였습니다.

But I have a different thought. 그러나 나에게 있어서 그것은 또 하나의 다른 의미를 안시 합니다.

In these 20 years these same billion Asian youth will be passing their most remarkable years for assimilation. 20 년 안에 아시아의 가장 알맞는 나이 때로 10억의 젊은이들은 전도 받기에 갈 것입니다. 무엇이 도전을 해야 합니까?

A billion Asians to be reached for Xt- in their most open years. Asia - not the industrial center but new power center & the world's variety II. Not just in size is Asia first - in everything! 10억의 아시아 젊은이들은 예수 그리스도를 받아들이기에 가장 알맞는 나이가 되고 그들은 마음문을 열어 놓게 될 것입니다. 아시아는 세계의 산업의 중심지 보다 전도 중심지 인줄로 생각합니다. "주수할 것은 많되, 익군은 적습니다." 두번 재 도전 점은 아시아의 다양성입니다. 그것은 아시아의 거대한 대륙이 아니고 모든 면에 있어 첫번째라 하는 다양성입니다.

Driest (atmos) place - Intellectual Desert. 이 지구의 가장 건조한 (driest) 부분이 아시아에 있으며 그곳은 ~~아시아~~ <sup>이란</sup>의 중부 사막지대입니다.

And wettest: Cherrapunji, Bengal. Once 9 meters - 20 feet of rain in one month! 또한 이 지구에서 가장 습도가 많은 곳도 아시아에 있습니다. 이는 Bengal 에 있는 Cherrapunji 입니다. 그곳에는 한번에 9 미터 (9 피트)의 비가 오며 한달 동안 거의 매일 비가 옵니다. [우량은] 확실히 몇 안치나 되는데 한달에 30 피트 정도 옵니다.

Coldest: Irkutsk - 70 C (-94 F). 또한 아시아에는 이 세계에서 가장 추운 곳도 있습니다. Irkutsk 와 Siberia 의 남쪽으로서 온도가 섭씨 영하 70도, 화씨는 영하 94도 로 내려 갑니다.

Hottest: Persian Gulf - regularly 122° F (50° C). 그리고 세계에서 가장 더운 곳이 또한 아시아에 있습니다. 그곳은 페르시아 지방으로서 여름의 기온이 보통 섭씨 50도 화씨는 122도 나 올라 갑니다.

Lowest sea - Dead Highest mt - Everest 그리고 아시아에는 가장 낮은 바다 즉 사해가 있으며 가장 높은 산인 에베레스트 산이 있습니다.



But these natural variations -  
not greatest challenge -  
natural variations -  
not human + linguistic  
differences.  
Nanching - Chinese  
students speak to each  
other thru interpreter  
China has 50 diff.  
languages. Some say 200.

그러나 이러한 자연의 다양성이 도전점이지  
아니고, 참된 도전점은 아시아 사람들의 다양성이며  
언어의 복잡성입니다

나는 중국에서 Nanching 신학교에서 가르칠 때  
일을 기억합니다  
같은 중국 학생들 몇 사람이 서로 다른 동역자들  
하면서 말을 하고 글씨를 쓰는 것을 보았습니다.  
그들은 모두 중국인입니다  
그러나 그들은 서로 다른 언어를 사용했습니다  
어떤 중국인이 나에게 말하기를 우리 중국 사람들은 50 가지의  
서로 다른 언어를 사용한다고 했고 어떤 이는 200 가지  
언어를 사용한다고 했습니다.

Asia has 3,000 major  
languages. And  
12,500 diff cultural or  
racial groups  
What a tremendous  
evangelistic challenge &  
cross-cultural evangelism.  
We must cross these  
barriers for Christ.  
Asia is not just one  
big continent. It is 12,500  
different great + small  
sub-continents.

하야간 아시아에는 3000 가지의 언어가  
있습니다. 이것은 하나의 대륙 안에 12,500  
가지의 문화와 서로다른 인종이 있음을 말합니다

서로 다른 문화 속을 뚫고 들어가서, 전도해야 하는  
우리에게 이 사실은 얼마나 엄청난 도전입니까?  
우리는 예수를 전하기 위하여 이 어려운  
장막을 뚫고 들어가야 합니다.  
아시아는 하나의 큰 대륙이 아니라 12,500  
가지의 서로 다른, 너무나 다른 작고 큰 아-  
대륙입니다

3. CH. GROWTH. III  
Third challenge: church  
growth. Some of fastest  
growth in world is in Asia.  
Sometimes perhaps I  
boast too much.

세 번째 도전은, 아시아 교회의 성장의 동요입니다  
세계에서 가장 빨리 성장된 몇몇 교회가 아시아에  
있습니다. 마치 한국의 장로교회 처럼 말입니다

나도 때때로 우리가 교회의 급 성장에  
대하여 너무 지나치게 자랑한다고 생각 할 때 가  
있습니다

What a difference between  
father's Korea + mine.

나의 아버지가 계시던 한국과 내가 있는  
한국과 무슨 차이 점이 있습니까?

1890 - 우리 아버지는 1890년에 한국에 들어 왔습니다

Then foreigners  
had difficulty entering.  
Roadside way station.  
Only 100 put believers  
today - a church where  
you go

그때 까지만 해도 한국은 외국 사람들이 쉽게  
들어 올 수가 없었으나 아버지는 한국에 오셔서  
노방 전도를 하셨습니다. → 그때의 한국 교인의 숫자는  
100 명을 넘지 못했습니다. 그러나 오늘날  
한국에는 어디를 가든지 교회를 쉽게 찾아 볼 수  
있습니다.

where but in Korea -  
17,000 attendance on Sunday,  
as 1 Yonhak

이 세계 ~~이곳에서~~ 영락교회처럼 ~~일주일~~ 주일날  
아침 예배에 17,000 명이나 참석하는 교회를 쉽게  
찾아 볼 수 있습니다.

3,000 Prot. churches  
in Seoul, Korea - one  
of hundreds of missions.

오늘날 서울에는 신교 교회가 3,000 여 곳이 있다고  
알려져 있습니다. 한국은 아시아 중에 기독교의 선교가  
~~가장~~ 급 성장의 기록을 이룬 유일한  
곳입니다.

1900 - Asia had only  
4 million Yns.

아시아에는 1900 년에 기독교인이 900 만이  
있었습니다. 이는 물론 신교와 구교를 합한 숫자  
입니다. [이는 필리핀의 구교 숫자도 포함된 것입니다.]

1979 - 80 million.

오늘날은 아시아의 인도네시아 교인 만도 800 만  
이나 됩니다. [필리핀의 구교 신자 숫자는 사천만  
이나 된다고 합니다.]

Largest Asian Prot.  
communities  
Indonesia - 8.1 m.  
India 6.6 m.  
Korea 5 m.  
Phil. 1.5 m.  
Papua 1.3 m.

신교 중에 아시아에 있어 가장 그 숫자가 많은  
곳은

|          |                 |
|----------|-----------------|
| ① 인도네시아가 | 팔백 십 만 명이며      |
| ② 인도는    | 육백 육십 만 명이며     |
| ③ 한국은    | 오백 만 명 이고       |
| ④ 필리핀은   | 백 오십 만 명이며      |
| ⑤ 뉴기니아는  | 백 삼십 만 명 이나 됩니다 |

Asia's Yns have begun  
to explode in church growth.  
9m in 1900 to 80m.

아시아에서 기독교인은 교회와 성장과 더불어 급증하기  
시작 했습니다. 1900 년에 9백 만 명에서  
오늘날 팔천 만 명으로 증가 하셨습니다.

In less than 20 yrs. - Protestants -  
from 14m (1952) to 22.6m. (1975).  
3 times as fast as gen. pop.

(신교)  
아시아의 기독교인의 증가는 기독교가 전파 된지  
20년이 못되어 아시아의 인구 증가의 3배나 빠른  
속도로 급증 하였습니다.



[특도로 급증 하였습니다.]

from 1957 - 14 m.  
to 1975 - 22.6 m.

교인의 증가는 1957년에 천사백만에서, 1975년  
이 이억이천 6백만으로 엄청난 증가를 보여  
주었습니다.

Some say Asian ch.  
growing so fast - no longer  
needs missionary work.

어떤 이들은 말하기를 아시아의 기독교는 이렇게  
너무 빨리 증가하여서 이 이상 선교할 수 없는  
지역이라고 합니다만 나는 그렇게 생각하지 않습니다

Where church is growing  
is greatest missionary challenge  
goal: to take a growing  
church & turn it into a  
missionary church; to see that  
it grows not for itself, but for

교회 성장이 있는 곳이 가장 중요한 도전장이며  
성장한 교회가 선교하는 교회로 방향을 바꾸게  
하는 도전이 있습니다. 교회가 성장하는 것은  
교회 자체를 위한 것이 아니고 그리스도를 위한 것이며  
이는 세계를 위한 것이며 하나님을 섬기는 일입니다.

This is the challenge  
our Korean church must accept

이 도전을 우리 한국 교회가 먼저 시도  
하여야 합니다.

Asia, tho' it has a growing  
church, has still not accepted X.

아직도 교회가 이렇게 급 성장이 된 아시아에서  
예수 그리스도를 받아들이지 않는 곳이 있습니다

Buddha was born in Asia,  
& Asia has more Buddhists...

Buddha  
부처님이 아시아에서 탄생하여서 아시아에는  
다른 어느 곳보다 세계에서 불교 교인이 제일 많습니다.

Confucius...

Confucius  
공자가 아시아에서 탄생하였기에 유교 교인이  
세계 어느 곳보다 아시아에 많습니다

Mohammed...

Mohammed가 아시아에서 탄생하였기에 아시아에는  
세계 어느 대륙보다 모하메드 교인이 많이 있습니다

Jesus also born in Asia -  
but Asia has smaller percent of X  
than any other continent -  
least in continent  
numerically in the world.  
Only 3% Christian

예수님께서도 아시아에서 탄생 하셨는데  
아시아에는 세계 어느 대륙보다 그 인구에 비하여  
기독교인의 숫자가 가장 낮은 비율을 차지 하고  
있습니다. 숫자 상으로는 세계 기독교인의  
3%만이 아시아에 있습니다.



아시아를 오늘날 한국 교회의 도전장으로 만듭시다.

I believe the Korean church will rise to the challenge.

나 <sup>우리 세계를 위한</sup> 한국 교회는 바로 이 도전장에서 승리할 것이라고 믿습니다.

Several years ago, Korean mt-climbing team reached summit of Mt. Everest.

몇년 전 한국의 산악 위원들은 <sup>Everest</sup> 에베레스트 산 꼭대기를 정복하여 국제적 탐험대원 나라가 되었읍니다 그들은 한국 국기를 에베레스트 산 꼭대기에 꽂았읍니다

한국 산악 위원들은 그 전 산악대들이 하지 못한 일을 이루었읍니다. 그들은 하나의 국기를 꽂는 것 보다 더 많은 것을 남겼읍니다.

그들은 세계의 정상인 에베레스트 산 위에 한국인의 산악 성서를 그곳에 두고 왔읍니다.

세계에서 가장 높은 산을 정복한 산악대들 처럼, 한국의 기독교가 이 거대한 아시아 대륙에, 산 꼭대기 에도, 골짜기 에도, 도시 에도, 시골 에도, 예수 그리스도의 구원의 기쁜 소식을 전해 줄 것을 나는 기도 드리겠읍니다.

마태복음 9장 37절 38절 : 이에 제자들에게

예기에서 이르시되 추수할 것은 많되 일꾼은 적으니 그러므로 추수하는 주인에게 청하여 추수할 일꾼을 보내어 주소서 하라. [하시니라.]



It is Asia's variety, interestingly enough, that contrary to popular opinion poses a continuing challenge against a moratorium on western ~~mission~~ Christian outreach, and calls for a continuing participation in world mission by the churches of the west.

Western missions still bear the stigma of association with colonialism, it is true. But ~~for~~ less so <sup>even in India</sup> than in Africa, <sup>and in Korea, & China -</sup> ~~Asia~~ anti-colonialism is anti-Asiatic, not anti-western. In fact at ACTS (where we have been experimenting with training for Asian missions to Asia, we were startled to find deeper antagonisms to mission contacts between some Asian countries than between those same countries and their western Christian contacts. <sup>Western missionaries can reach some Asian groups better than Asian missionaries, of the history of western colonialism, while still a handicap, not free of the complex handicaps that it is sometimes made out to be.</sup> It may be significant that the two countries never ~~seem~~ dominated by western colonialism - Thailand & Japan - instead of being the most open to the Christian faith, have been among the most closed to <sup>it is not colonialism that has</sup> the Christian the growth of the Christian church. Both are less than 1% Chr.

(I mentioned the changing variety of Asia's religions.)

<sup>The oriental</sup> ~~Asian~~ religions have been <sup>the East's</sup> most treasured heritage - Islam in West Asia, Hinduism in South Asia, Buddhism & Confucianism in East Asia, But the picture has radically changed and pervasively throughout all Asia <sup>the</sup> animistic folk religions - the <sup>and religious nationalisms of the islands,</sup> superstitions of the hills and valleys - Shamanism, magic Taoism, Shintoism, spiritism, almost unaltered by students of religion is the 180° reversal of ~~Asia's~~ East Asia's.

But ~~there has been no greater change in Asia than in its~~ religious spectrum in this century <sup>spectrum</sup>. Compare East Asia in 1900 & 1950, for example. In 1900, 72% of

East Asia's 500 million people were superstitious folk-religionists, animists. By 1950, the percentage had fallen from 72% to 18%, and <sup>"proposed non - a new category"</sup> ~~another, newer faith~~ had displaced folk-religion for first place in ~~East Asia~~: - 50% of E. Asia had become <sup>proposed</sup> non-religious by 1950; <sup>only</sup> 18% were still folk-religionist; <sup>only</sup> 13% were Buddhist; and in 4<sup>th</sup> place was "atheism," <sup>with 10%</sup> ~~the~~ Communism may have failed economically in E. Asia, but combined

with the rise of western materialism, it seems <sup>on the surface at least, to</sup> ~~to be~~ driving religion out of the Asian mind. <sup>+ sometimes, as in Indonesia, even</sup> Folk-religion, Buddhism, Islam are fading in ~~East Asia~~; No-religion and atheism are rising.

But there is one religious faith which though still small, has quadrupled its percentage of the East Asian population since 1900.



Korea is ~~not~~ the only one of the ~~the~~ success stories of mission in Asia. In 1900 in all Asia there were only 19 million Christians, and most of them were nominal Catholics in the Philippines. Today India alone has ~~27~~ more than that: 27 million Christians, about equally divided between Catholics and Protestants. Philippine Christian population has grown to almost 50 million.

The countries in Asia with the largest numbers of Protestants (incl. indep. prop.)

are:

|             |               | Protestants         |                |
|-------------|---------------|---------------------|----------------|
| India       | - 13½ million | [13,616,000 (2.0%)] | 3.9% Christian |
| Philippines | - 13 "        | [13,042,000 (24%)]  | 94% Christian  |
| Indonesia   | - 12½ "       | [12,701,800 (8.2%)] | 11% "          |
| Korea       | - 9 "         | [8,870,100 (23.6%)] | 30.5% "        |

But the most Christianized country in Asia, statistically is Papua New Guinea, where 97% (96.6) of the people profess to be believers.

From 19 million in 1900, the total Christian constituency in Asia has grown to 128 million today, which is a growth rate 3 times as fast as the general population.